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What should be our Attitude toward the False Religions?

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[*Note.*—In view of the immense importance of the subject discussed in this article, and the danger of taking a false attitude towards non-Christian religions, we take the liberty of reprinting it, by urgent request, and more especially as it is written by one of our most experienced and successful missionaries. But the subject of comparative religions, of which only a branch is here treated, presents so many aspects of extreme importance to the missionary that we hope this paper will stimulate the production of other valuable articles by those who have made special study of a topic so little understood.—ED.]

AT an important meeting, held some time back in Ashton, the question was asked, “How can Christians at home be helpful to the missionary and his work?”

The conventional answer was, of course, ready to hand,—by prayer, sympathy, gifts. But, as understood by those to whom it was propounded, the enquiry had a deeper object, and was meant to elicit guidance of a more fundamental character. It was taken as indicating an earnest desire to come into closer touch with the aims, hopes and ideals of the missionary; to bridge, by fellowship of thought and sympathy, the seas and continents that separate his field of action from that of the Christian worker at home; to have a right understanding of the peculiar nature of his task; to get a close, vital interest in the problems he is set to solve; to be able to estimate their magnitude; to share by intelligent appreciation his burdens and cares, his hopes and fears; to know just what are the helpful and the discouraging features of his work; to see the very stress and agony of the fight he wages, hear the din and roar of the battle-field as it swells and falls, to feel the same passionate beating of the heart that he feels when he answers the rallying cry that calls him to his standard, or to lean over him with a comrade’s tenderness, and the fortitude that ministers to his extremity, when he

falls wounded, and leaves a gap in the never-vanquished host. In a word, the question is how to get so close to the missionary in a just understanding of and vital interest in his work that, with the spontaneous energy of a heart alive with mission zeal, prayer shall of necessity be earnest, sympathy keen, and gifts abundant.

To answer this question in general terms amounts to the same thing as not answering it at all. To answer it adequately would take a course of lectures, which I have neither the time nor the skill to prepare. To strike a middle course seems difficult, and it is with much misgiving that I offer you the present paper as a contribution, one out of many that might be made toward this object. It is altogether a tentative effort, and in no way pretends to completeness, or adequacy of treatment. It is a mere "obiter dictum," which has been defined as "an entirely irresponsible statement, binding no one, not even the one who utters it."

Perhaps I cannot approach the subject in a better way than by seeking to impress you, after the good old orthodox fashion, with the supreme importance of the subject. Arguments to this effect need not be wanting. The primary duty of the Christian Church is the conversion of the world; and there is no possible performance of this first duty but through some solution, practical as well as theoretical, of the question before us. To find a right answer is to be on our way to the attainment of our end; to find a wrong one is to block our own path; to have no answer at all is to wander aimlessly in the dark.

To you at home, who are never brought into actual contact with the great heathen systems, and to whom—whatever may be the degree of personal interest taken in such matters—a vague phrase such as "heathen darkness," "superstitious idolatry," is sufficient for working purposes, the question of our attitude toward these religions may wear a quite speculative and academical aspect. Not so to the missionary. It is one he has immediately to confront. To him it is a pressing, clamant, all-absorbing question. It lies all about him in the daily life of the people among whom he has elected to live; it questions him in a hundred ways by the tongue of every neophyte with whom he speaks; it meets him in every new convert, and looks out afresh at him in the face of every anxious enquirer he is called to direct. One or other of these systems, perhaps several together, are a precious heritage of faith endeared to them by long years of association and reverence. The missionary's attitude towards their religion determines his attitude towards the people, or at least will inevitably be confounded with it.

There are *two* great moments in a missionary's life; brief, but revolutionary—sudden and strange, but epoch-making. To some

they come early; to others late. Woe to him for whom, as in the case of not a few, they never come at all! Such souls are fatuous; they are spiritual somnambulists: they walk dreaming amid realities. The *first* of these moments is when he learns for the first time what I will call the *integrity of the heathen mind*. There is about all such words as "heathen," "idolator," "pagan," a certain atmosphere of moral feeling, partly pity, partly reprobation, which is misleading. We think the idol-worshiper an inferior order of being to ourselves. We ascribe to an essential defect of his mind what is due solely to his surroundings, his training, to ideals and traditions which he has been taught to hold sacred. We think that under no conceivable circumstances could we do that. It is very comfortable, gives such a nice glossy surface to the otherwise somewhat mean fabric of our self-esteem, this high condescending pity with which we look down on the *blindness* of the heathen bowing "to gods of wood and stone." But come in contact with that "poor heathen" in any other relation of life than the theological one. We find in business, in social intercourse, in the exchanges of courtesy and politeness, and, if he happen to be a cultured person, in conversational power and mental capacity generally, that he is fully our equal. So, this "blind heathen," if an agricultural labourer, may have in Shantung the same gross, uncultured undiscerning vulgarity as he has in Salop or Wiltshire; if an educated man of the middle or upper class, he may display mental force, tastes and accomplishments, that we should vainly seek to rival. And he is just as likely to be an idol-worshiper in the one case as in the other. There is absolutely no fixed relation between a man's intellectual powers and his dogmatic beliefs. It is an awakening to have this notion of defective intellect exploded. It lowers one's self-esteem, it is true, but it raises our esteem for the "poor heathen." Then we see that here is no other than a brother-mind, a spirit of like qualities and powers with our own, but working in what to us is a strange, foreign and unspiritual element. A penetrating wondering sense of the identity of human nature comes to us. We feel that with a like environment we should have been similar in thought and taste. If I, instead of being born in the county of Stafford, passing my infancy at a Board School, learning a certain prayer at my mother's knee, trained, while a mere babe, in certain elementary Christian conceptions; taught Catechism or Bible Lessons at the Sunday-school; surrounded from youth upward by an atmosphere of Christianity;—had been suckled by a Chinese parent, taken in Oriental conceptions with my mother's milk, had been led by the hand to temple festivals, heard Buddha or Kuan Yün Ch'ang spoken of with reverence by all the sage

good people, been told that it was wicked to deny their power,—I, too, should have grown up by law of nature as a heathen.

Yes, he, the “poor heathen,” strangely misguided as he is, is my brother ; there I see no stranger, but *myself*, surrounded by a different set of moulding and fashioning influences. Any remnants of pride yet clinging to me receive a severe shock as, on close acquaintance and the sympathy which grows from mutual kindness and familiarity, he tells me in a burst of confidence that, in spite of the dread and horror with which he was at first disposed to regard me, a foreigner and barbarian, and therefore capable as his imagination pictured me of any and every conceivable and inconceivable wickedness, he, to his great surprise, can now see that, like himself, I am not such a bad sort of fellow, that we are “*shin li yi yang*” (“at heart the same”), and that “*p'u t'ien shia*” (“all under heaven”) is “*t'ung yi ko li*” (“all subject to one law of reason.”) It appears that the pair of us have been passing through a similar experience, and that my compassionate condescension toward him was more than matched by his contemptuous dislike for me.

The missionary takes a second great step in the knowledge of his task, when he sees for the first time that the *non-Christian systems of religion are still vital*. Because they are dead to us we conceive them so to their devotees. It is a startling moment when we first realize that this is not so; that *to them they are alive*; that they still possess the magic of awakening faith; that they command reverence and hold human souls in their grip. In vain you point out to the worshiper, that by the very evidence of the senses that object is but a mud image, an imitation of the human face and figure, a vile and clumsy one, and daubed all over with paint. To him Foh is a reality, and ancient usage has consecrated this method of making him present to the mind. He will not deny the mud; he only asserts the god; and for proof, has he not his own experience to go by? This very vow he is fulfilling. Did it not stipulate for a tangible benefit, prosperity in some business enterprise, restoration from sickness, unexpected bestowment of offspring? If Foh had not answered his prayer, do you think he would have paid the vow? Not he. He would have gone to Kuan Yin, the all-merciful; would have tried her. If she failed there are plenty more, and for his part the god should have his service that showed him favour. You say his “Diamond classic” is but a farrago of metaphysical nonsense; his “Analects” a collection of pragmatic maxims, here and there rising to great moral excellence. To him they are sacred, full of divine, unfathomed meaning. He treats them with a reverence equal to that with which you treat your Bible; they are to him inspired. He has not got to the length of calling

them so, because he has never elaborated a doctrine of inspiration, but, to all intents and purposes, that is the value they have in his mind.

It is in the light of such facts as these that we, who stand face to face with the false religions, not as they have been described in books, but as they exist in concrete and mysterious reality, unfolding their enigmatic life, in thousand-fold variety, according to the character and status of their followers, have to find an answer; and enough has been said to show you that for us and for the Divine cause with which we stand identified, the question, What should be our attitude towards the false religions?—is not only one of superlative importance, but intricate, delicate, and thorny to boot.

For Christian guides and teachers at home, the question cannot always remain merely speculative. Within the last half century, immense strides have been made by the great thinkers in literature and criticism in the direction of a study of the false religions as sympathetic as it is exhaustive. The method found so fruitful in the field of science is being applied, whether we wish it or not, in the field of the supernatural; and comparative religion must become a reality in the near future. You cannot have Max Müller with lectures on Natural Religion, and a whole library of Sacred Books of the East—Edwin Arnold with his "Light of Asia" and "Pearls of the Faith"—Eber's and studies in Egyptology—and a whole host of workers tunnelling industriously in the same mines, without something coming of it. For good or for evil, the thought-seeds of one generation will bear a harvest in the next, so it behoves us to get our sickles ready. From comparative religion Christianity has nothing to fear and everything to hope; but the ingathering will be for those who have an open sense to trace the workings of the Divine hand everywhere,—those who have fearless trust in the power of the truth to win by its own spiritual might, and who are ready with undaunted step to go forward to possess the future.

Suppose, then, we again ask the question with a view to a definite answer,—*What should be our attitude towards the false religions?* It appears to me that, broadly speaking, only two answers are possible, and that these are dependent upon two opposite views which we may take of the relation between Christianity and these religions. To many the question is very simple, because they regard Christianity and other systems of religion as in absolute and everlasting antagonism, possessing nothing whatever in common, but divided by eternal hatred. As day is opposed to night, as light conflicts with darkness, as right is contrary to wrong, and good to evil, so to them Christianity stands in everlasting and unqualified enmity to every other creed. They are not more sure that Christianity comes from Heaven than that those issued from the pit. Their attitude is consequently plain, unmistakable,—

utter hostility, unsparing condemnation. And the fate of their evangel is equally plain. If the mission enterprise of Christendom were committed wholly to them, they might preach till Doomsday, and the world would be as far from conversion as it is now.

For the slightest examination will show that their contention does not stand on grounds of truth and reason. Reason they will perhaps discard, but can they afford to discard truth? Test their position by a simple method. Just as in Christian countries we have two classes, the devout and the undevout—those who earnestly believe and those who give a bare nominal assent to their religion—so it is among heathen people. Emerson somewhere says, “In Greece every Stoic was a Stoic; but in Christendom, where is the Christian?” The biting sarcasm of this latter clause I am quite sensible of, but about the accuracy of the other half of the sentence my doubts are very strong. If every Stoic was a Stoic, then surely Stoicism as a system, whatever it consisted in, was the most marvellous belief the world has yet seen. It would, indeed, be refreshing, among the faiths of the world, to come upon one the votaries of which are all consistent; but sure I am it would not be any of those I have come into actual contact with. If we could have a spiritual census as a counterpart to the national one which has recently been taken, and could learn exactly what is our religious condition, I do not know how our Christianity would stand, but certainly the heathen religions would have no advantage over us in this respect. The Buddhist who is a Buddhist, the Confucian who is a Confucian, the Taoist who is a Taoist, the Mohammedan who is a Mohammedan, the Brahman who is a Brahman,—we hunt for him as a *rara avis*, a lost unit in a great multitude. Perhaps the most consistent are the partisans of the obscure bodies known as the secret sects of China, but I have a shrewd suspicion that, like the Freemasons, with the exception of closed doors and mysterious rites, they have not much to be consistent about. Ah, yes! the difference between faith and practice, between the creed and the life, what a gulf it is, in Christendom and in Heathendom alike!

But now recognising the fact that in all religions there are earnest and devout men, though few, it should follow upon the principle we are examining, that these are, taking them as a whole, the worst men in the nation! Do you say that the false religions are wholly of the Devil, the vile growth of superstition and imposture without admixture of good, not merely erroneous but corrupted thought? Well, then, take a nation—a great nation like China—in which they prevail. Pick out the earnest followers of these false creeds, the devout idolators, the sincere Buddhists, Confucianists, Taoists, Mi Mi's, or Tsai Li's, and by law of cause and effect you will have the worst members in the society, the very scum and refuse of the nation.

Or inversely seek out the profligate and licentious, the most debased, dishonest, the dark spirits in whose lives and characters the stains of crime and evil go deepest, and these will be the most diligent frequenters of the temples, the most extravagant burners of incense, the most lowly suppliants at the shrines of the Lo Hans and the P'u Sahs. But is this true? Not so. The facts are exactly the reverse. There, as here, there are ceremonialists, ritualists of the worst kind, who seek by outward forms and observances to atone for the want of "truth in the inward parts." But there, as here, we see them judged by their own standard to be impostors and pretenders. There, also, fanaticism has its peculiar crimes, but we Christians shall hardly be wise to make much of this. There is too much glass in our houses for it to be safe for us to throw stones. There, as here, taking them in the main, it is the best minds of the nation who are the most devout,—the most religious even under false forms—that are most virtuous. The worst elements of society are those who do not worship Foh, or Kuan Yin, or Yao Wang, or the T'sai Shen, mean and degraded though some of these devotions are, but those who worship nothing and serve no God but their own lowest nature.

Sixteen years ago I heard a missionary, with glowing enthusiasm, augur a rapid acceptance of Christianity by China, from the indifference of her people to their own idol creeds. The temples crumbling, the gods broken, the priesthood reduced to beggary, were all proofs to him how weary the nation was of its own ancient worship, and how eagerly she would stretch out her arms to welcome the new faith. My whole missionary experience has led me to an exactly opposite conclusion. It is precisely this neglect and indifference which makes our task hard and discouraging. Give me a sincere heathen, and I have a chance of making a Christian of him. He will be sincere any way. But give me an insincere one, and what can I do with him? It is easy enough, doubtless, especially if anything is to be gained by it, to make him an insincere Christian; but is it worth while?

Or, take this doctrine of the Satanic origin of the false religions on its own chosen ground. You find enormous evils existent in heathen countries, and you ascribe these to the religion under which the people live. "See then how bad the religions must be, of which these are the fruits." It is a cheap expedient, but it has an awkward side to it. "With whatsoever measure ye mete, it shall be measured to you again." Suppose the pagan of a literary turn to set in terrible array the dark facts in the past history and present conditions of Christian nations, religious wars, slavery, belief in witchcraft, social corruption, the foulness of our Modern Babylons,—London, Paris, New York, the horrors of sweating, wretched stories of Whitechapel

atrocities,—and then ask why the fruitage of your orchard is to be commended to his taste? You are indignant at once. How can these evils be traced to Christianity, contrary as they are to its spirit and principles? They exist in spite, and not because, of it. But the argument is equally cogent on his side, and he has an equal right to be indignant at your indictment of his religion. If he must show a logical connection between the teachings of Christianity and the evils existent in Christian society for the charge to be just, so you must trace the method by which the teachings of Gautama, and the precepts of Confucius, have been translated into the corruptions of which you complain. And you cannot! Only a couple of years ago I heard a missionary of no mean ability marshal in seven-fold strength the evils of early marriage, concubinage, sale of women, foot-binding, infanticide, subjection of females, and kidnapping, as the seven deadly sins of Confucianism, and lay them all in their black enormity at the door of the immortal sage of Lu. Poor old Confucius! It was hard on him. So I could imagine an indignant mariner going down in a diving bell, scooping up the Goodwin Sands, and after getting them ashore, carting them off to Tenterden Vicarage. Oh, yes! no doubt Tenterden Steeple was the cause of the whole mischief. He said they were part of the system. No doubt they were synchronous facts, but they all existed long before Confucius, and in all the Confucian classics no word of sanction can be found for them. The patient is very sick, and it is all the doctors's fault, because the medicine does not cure. This is the most you can make of the argument. This, however, let us say in passing, is much, and may be fairly urged. Confucianism, after more than two thousand years' trial, has entirely failed to grapple with these evils. This is a charge which may be used with enormous force, because it can be pressed with absolute justice. Only a new religion, only Christianity, can remove them in China, as she has already removed most of them in many other countries. But this is a totally different thing from saying that Confucianism has been their originating cause.

Even the universal practice of image worship, the idolatry, which is the ugliest side of the false religions, cannot, in strictness, be regarded as *an absolutely essential* part of them. We can never do anything but condemn idolatry of every kind and degree, and it is this which blinds us to the real nature of the false religions, as a marvellous mixture of good and evil. To the apprehension of those who have had no opportunity of studying the heathen systems, the idols are the religion. But this is entirely an Occidental view of the case. To the Oriental himself, they are far from being a principal part of the system. The enlightened heathen is sincere enough when he tells you that they are not objects of belief, but machinery of worship; yet

to the unenlightened, they are unquestionably the main thing. But the distinction between esoteric and exoteric, has a real basis in the history of the false faiths. The subject is too intricate to discuss here, but we find an analogy in Roman Catholic Christianity. Our most intelligible explanation of Mariolatry, relic-worship, and the use of pictures and crucifixes is, that they were no part of the Roman Catholic system at the outset, but were relics of the old paganism, which, through the superstition of the multitude, were slowly added as accretions to it. The same may be said, indeed, is the only rational explanation of the use of idols in Buddhism, Taoism, and Brahmanism. In Confucianism there are none, but tablets for the most part take their place. There was a heathenism more gross and fetish-loving: tree-worship, serpent-worship, animism, which the present Asiatic heathenism displaced. The present idolatry of Asia, so far as I have had experience of it, resolves itself, speaking broadly, into the worship of apotheosized men; but this apotheosis is no more required by the central doctrines of the false religions than the Gospel requires the Roman Church to practice the canonization of Saints. It is a remnant of the old, imposed from without, not a living development from within. The theosophy of which we have heard so much since Madame Blavatsky and Colonel Olcot became its founders, and Mrs. Besant its latest apostle (a miserable thing by the way), is no other than Buddhism after the Reformation.

To prevent misunderstanding, let me say here that, while I fully endorse the statement that idolatry is not in the great heathen systems the substance of the religion, I do not, for one moment, imagine that they can ever free themselves from it. The comparison used above is only true in a very superficial sense. Theosophy will never be anything else than a dilettante craze of religion-mongers, a spurious reformation which, as it did not come from the heart of the religion itself, can have no permanent life. We cannot imagine the masses of a Buddhist country abandoning the use of images, or the people of a Confucian country surrendering ancestral worship, unless it be by the acceptance of a new religion altogether. This is the true reason, or at least it is a quite sufficient one, why nothing in the faintest degree approaching to a compromise can ever take place between them and Christianity. The instinct is sound which makes us feel that between Christianity and other systems there can be no quarter. Christianity must replace, it cannot reform or absorb them. Idolatry is the stain in the peach, it is not the chief feature of its growth, but is inextricably mingled with it, and in wood and bloom and fruit, will always re-appear. Nothing but a new and more virtuous graft can extrude it altogether. Only Christianity is capable of effecting a Reformation, as only Christianity can produce a Luther.

This brings me to point out the alternative, and, as I think, our true attitude toward the false religions. The true relation of these to Christianity is one of contrast, not of contradiction, but a contrast in which the disparity is so great as to be constantly taken for contradiction. It is the opposition, not of good to evil, and of light to darkness, but of the higher to the lower, the perfect to the imperfect, the lasting to the transitory, the adequate to the inadequate, the Divine to the human. It is the Sun of Righteousness which fills the firmament with brightness, to the dim lamps brave sages carried, though dim and smoke-darkened, shining ever more feebly, giving ever less and less guidance, but yet lights,—kindled surely in pity for the lost estate of wandering man, and which the darkened millions did rightly and not wrongly, when as yet the sun had not risen upon them, to cling to with passionate fondness and reverence as for dear life, and to follow with the fierce ardour of souls that prize the day. Out of darkness let me come, though it be but a farthing rush-light that gives guidance to my stumbling steps. The best, the highest, the purest, and the most precious thing the heathen knows of in life is his religion.

Our right attitude then, is one of vigilant conciliation. I use the phrase in distinct and intentional opposition to any possible idea of compromise, which is, in reality, an absurdity. But I hold that, while sacrificing to expediency no vestige of our Christian faith, we are yet to loyally and fearlessly admit the "soul of good in things evil," which does unquestionably exist. Here is no question, as I once heard a man express it, of mixing up Christianity with Buddhism, but of recognising the common ground that lies between them, so far as there is any.

This does not imply :—

(1). Any restraint in preaching against idolatry. Where sincere, idol worship is mistaken zeal ; where insincere, it is sin against light ; in both cases, enslaving.

(2). Any emasculation of our Christian faith, or modifying of any peculiarities in doctrine, which may be supposed to be distasteful to the heathen. Christianity should be presented to them as a new religion ; sin, salvation, pardon, the working of the Holy Spirit, conversion and regeneration, with the hope of everlasting life—as new truths, which their own religions neither affirm nor deny, because they have no inkling of them.

(3). Any concealment of the fact that our express object is to make Christianity the religion of the nation, and so put an end to the old faiths, and place the name of Christ "above every name that is named."

But it does imply :—

(a) That we shall freely recognise the common instinct of worship, the consciousness of spiritual realities, and the dependence on the invisible, which have given birth to the false religions, as sacred things to be reverenced, not to be condemned.

(b) That the great ethical value of these systems shall be justly allowed, and a moral maxim be held as worthy, the maxim itself being identical when it is in their classics, as when in our Bible.

(c) That the virtuous lives of their founders shall be duly honoured, and their religions be fully admitted to have had their origin in the upward strivings of the human mind, and not from its debasing tendencies.

(d) The true Catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in, and conserved by Christianity. Christianity put away Judaism, and yet the spirit in which our Divine Master introduced it was, "I came not to destroy, but to fulfill." A writer in "China's Millions" the other day tells us that he had much ado to prevail upon a convert to "give up Confucius." I should think so, indeed; but why must Confucius be "given up"? The Jew did not give up Moses when he became a Christian. Jesus is a Saviour, the only Saviour. This is a blessed truth. Confucius never made the slightest pretension to be such, but is he therefore not a Sage?

There is one point to which I must here refer, though at the risk of digression. It has been my endeavour to keep this paper quite clear of theological discussions, and it is, therefore, perhaps, superfluous for me to say, that it in no way concerns itself with such a question as that often debated and vexed dispute,—what is the fate of the heathen after death? In the principle here enunciated, there is nothing, for instance, to negative the supposition, if any one is jealous for that saddening creed that they all, without exception, and, as the Athanasian Creed has it, "without doubt perish everlasting," seeing the false religions are formally held to be "inadequate." If inadequate for anything at all, they most assuredly are inadequate to secure eternal salvation. That the heathen do all perish in dark doom is not indeed—I will be frank—my own belief. If I believed it, I would not like to tell them so. But this I would tell them, as I have told them many a score of times, that neither they nor any son of Adam ever was or ever will be saved but through Christ; and the text "there is none other name under heaven given among men whereby we must be saved," is not peculiarly a stumbling block to them. There are many other ends to be served by a religion beside the securing of a future happy destiny. It is the peculiarity of our Christianity that it "has brought life and immortality to light," and in our sense of the word the heathen

religions do not even profess *to save*. Jesus has no rival in the shame-purchased glory of the Cross. *Many* sages—but *one* Saviour; this we must never tire of repeating.

But to return. Even in our Christianity, as we see it exemplified in the life and customs of the Churches, how much there is that is untrue and ignoble. On the other hand it cannot be that a vast system, a mass of thought and teaching and practical worship which has been the sole guidance of millions for two or three milleniums, should have in it nothing of good, nothing of truth, but be utterly evil. It is of more importance by far that we should sympathetically recognise the good than that we should condemn the evil. The heathen, like erring ones at home, may be won to the truth, they cannot be scolded into it. Let me illustrate this by a little parable.

Your friend John Chinaman has a garden—a large one, fenced in and assiduously cultivated these many years. He grows fruits, vegetables and herbs of many kinds, and through a long life it has supported himself and a most numerous family. It is a poor thing. The fruit is tasteless, the vegetables are coarse, the herbs have much bitterness. But he is very fond, very proud of it. You pass by it, and looking over the hedge, which only of late years has he trimmed low enough for you to see over, you say, "What a wretched thing it is! I will teach him how to garden and will give him roots and grafts and slips of right genuine excellence!" So you run into his garden, and, with small explanation and no apology, you trample his plants under foot, pull them up with rash haste, call them all weeds and rubbish, pronounce the fruit to be all poison, and shout lustily for the axe to hew down his trees. He is sure to get into a rage, to pronounce you a ruthless destroyer bent only on reducing his garden to a waste, and, without waiting to see what you have to offer, will expel you ignominiously from the ground. Go more quietly to work. Be in less haste to uproot, more anxious to plant and cultivate. Take your own good seed and sow it quietly. Set hardy plants by his. They will look strange and foreign for a time, and even when he brings them to the table their taste may be alien at first. But have patience; toil in the gentleness of love. Your "lily of the valley" has a silent charm of lowly beauty, which will steal into his heart; your "rose of Sharon"—he has seen no flower that has one-thousandth part its entrancing loveliness; and when the "Tree of Life" bears fruit in his orchard, that will be fruit such as his lips were never blessed with. Their fragrance will intoxicate his sense, their sweetness delight his soul, those grapes of Eshcol will refresh his spirit with "the new wine" of Heaven's vintage. He will be more ready than you are to uproot the old—more eager than you to plant and to foster the new.

Collectanea.

REMNANTS OF PAGAN SUPERSTITIONS.—The same class of superstitions that has been found so hard to extirpate here, has always been the last to die out in other countries. They outlive changes of language and civilization. In China the worship of ancestors is much older than Confucianism, Taoism or Buddhism, and is to-day the real national religion, deepest in the hearts of the people. In the Roman Empire the worship of tutelar family deities, the "lares and penates," survived in the homage paid to patron saints, while the dreadful superstition of the "evil eye," the belief in sorcery and the use of amulets and charms, still prevail in all the countries bordering on the Mediterranean Sea. Many such remnants of pagan superstition still survive among the members of our own race, while no form of imposture or quackery, however gross, fails to find adherents among them. It is not for us to cast the first stone at the poor Hawaiian. Even among Protestant Christians, *polytheistic* habits of thought survive to a certain extent, in the personification of physical forces and of the laws of nature, as if they were self-existent or anything more than modes of Divine action, as if our God were "afar off," outside of His world, and not the Being "by Whom all things consist, and without Whom not a sparrow falls to the ground,"

"That God which ever lives and moves,
One God, one law, one element,
And one far off Divine event,
To which the whole Creation moves."

—*W. D. Alexander, in The Friend, Honolulu.*

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MORAL CONDITION OF THE HEATHEN.—There is a growing tendency in our day to overlook the darker phase of heathenism and to dwell principally upon secondary and more transient features. We know the nations of the earth better than our fathers did; commerce, frequent intercourse, political relations, the study of language, art, customs, institutions and religions have made us familiar with them in many aspects, and insensibly have hidden their moral ruin from our view, or at least have softened our sense of it. In thinking of the more civilized pagan peoples, the Hindus, Chinese and Japanese, we are inclined to forget their paganism and spiritual ruin and to deem them interesting objects of study rather than lost souls, striking and picturesque specimens of a life widely contrasted with our own, rather than the victims of despair, in bondage to sense and to sin. It seems an affront to speak of them as heathen; their acumen, their superficial polit-

ness and courtesy are so much praised that the impression is sometimes left that we have really more to learn from them than they from us.

These very people, whose politeness is so much admired, whose taste is praised, whose political development is so eagerly observed—the speculative Hindu, the astute Chinese, the versatile Japanese—these are all involved in the darkness and despair of the pagan world; they are as remote from Christ and his kingdom as were our forefathers in England, or as the tribes whom Stanley brought to light for a moment in Central Africa. There is not one ray of hope for them in this life or the life to come, unless they are born again and re-created in the image of Christ Jesus. They are the victims of false religions, of corrupt morals, and often of gross personal vices. This is not the view of a narrow or an illiberal spirit, of those who fail in love for these peoples and are out of sympathy with the great forces of the age; it is the view which the living and gracious God of all flesh has taught us in his Holy Word; it is the only view which they can take who stand by the Cross of Calvary, or who take in all the momentous facts which bear on human life and destiny. The main facts that aroused Carey, and by which he and his age were set on fire, stand before our eyes to-day. These people, as a whole, are sinners, in bondage to evil, corrupt in heart and life and thought, incapable of delivering themselves, and soon to pass beyond all human help if the Gospel be not preached to them, and preached at once.—*Rev. Judson Smith.*

Thrilling Experience of Rev. J. Parker.—

His Escape from the Rebels.

ON November 12th I was working at Ch'ao-yang. All was going on well. The attendance of Christians at the meetings was good, and we had a number of new men about us, who were showing every sign of a sincere desire to know the truth. The prospect for the winter's work was a very bright one. On the night of the above date my preacher came into my room with a very excited face and said that the Yamén had just received word that 2000 robbers were attacking some villages 90 li north of us. I took about 80 per cent. of the story, as I did not see how 2000 robbers could get within 30 miles of us and yet people be kept in the dark. The next morning I did not go out till midday, when I generally commence my medical work. I then found, to my surprise, that all the respectable people were carrying away their wives and daughters with all

speed to some safe place among the mountains. It was impossible to hire beyond a few *li* outside the place, and for that distance an enormous price was asked. Then I knew we had soldiers, and these I thought would be able to defend the place. Then messengers had been sent East and West for troops, which might arrive before the robbers. And as I should have to go on foot whenever I went, I determined to wait and see whether the robbers came or not, as I did not wish to have my walk for nothing. Then all day long the Christians came in telling me their fears, and these I tried to comfort and encourage. Thinking that perhaps we might have to stand a siege of a few days or there might be a fight between the soldiers and the rebels, during which time provisions could not be bought, I was careful to lay in a good stock of provisions. But towards night the affair looked so bad that I told my boy to get a bamboo pole ready, and showed him just what bedding to take, for I felt somehow that they might attack us in the night.

Just at daybreak the next morning I was awakened by the firing of guns, but as my windows, which are paper, and therefore admit the sound very freely, I thought the sound came from the South, from which direction we were hoping for a reinforcement of soldiers. Thinking these soldiers had arrived and were firing a salute for the gates to be opened, I turned over and tried to go to sleep again. But the firing continued, and then the murmur of men's voices. Immediately upon this I heard my boy step alongside the window and tell me to get up, as the robbers had come. Of course no second call was needed. Dressing quickly, I went outside and could plainly hear the firing in the North part of the town and men shouting "Sha! Sha!" (殺殺.) My boy quickly bound up my bedding, the preacher's and his own and was soon out on the road. The old preacher lost the control of himself through fear, and I had to use a threat to lock him in the place before he could bring himself too. He is a good, faithful soul, and has endured much of cold and hunger, but in times of immediate danger his fears completely overcome him and he loses his head.

When we got out into the street, in the great twilight, we could see men up in the north part rushing about and shouting. We were among the last to leave the city, for when we got out on the plain right away a mile ahead of us there were three long streams of people, who had poured out of the East, West and South gates. When we looked back, we could see the Yamén all in flames; to the right of us, a few *li* away, was a large Mongol temple all aflame. We had only just got out in time. The soldiers had made a feeble resistance and had fled by way to Chin-chou, leaving four of their number dead. Through a division in the rebel camp about

the large Mongol temple in Ch'ao-yang that was spared from being burnt. Some of the rebels thought it ought to be the Yamén for the new government they were going to establish, and so they did not burn it. They caught ten of the Lamas and murdered them in cold blood. And nearly every village around had some Mongol, either man, woman or priest murdered. The number of Mongol temples burnt is not a few, while all Confucian temples or any temple which was not Mongol, was spared, and not a Chinaman was murdered. Several of the shops, which their owners tried to defend, were burnt to the ground. I thought it was a robber raid, and that after a day or two's looting, they would retire; but now I know that it was nothing less than a rebellion against the government. It was a very cold morning when we turned out on the road,—a north wind with snow. The poor people suffered fearfully. The small-footed women, scared out of their wits, had a fearful time of it. We joined one of these long streams of fugitives. I determined to make for T'a-tzu-kou, as the only place and road I knew anything about. Of course then I thought that it was only a local affair.

My boy, Li Yi, very bravely carried my things for twenty miles; while I and the old preacher divided two Chinese cash-bags full of cash and other things between us, so carrying some 25 lbs. weight between us. I have walked thirty miles a day at home and felt little the worse for it, but the twenty-five miles we went that day, together with our luggage, made my bones ache. We got as far as P'ing-fang-rh and found a very dirty small inn open. The innkeeper knew Gilmour well, and I was able to give him a little medical help a few months ago. He was very kind to us, and afterwards became our true friend. The next day we tried to hire a vehicle or even a donkey to help us on our journey, but all such had been used to carry away shopkeepers and their goods, and so could not be got. The innkeeper then sent us on to his home to try and hire a donkey there. There again we failed, but they kindly gave us a breakfast of chou, which was very welcome. We then, after some difficulty, hired a man to help carry our goods. Just as we were starting, the innkeeper came and stopped us from going, and inviting us to spend a day or so with him, stating that the robbers had retired from Ch'ao-yang. This we yielded to, and my boy went back to reconnoitre. He returned the next evening with the bad news that the rebels still held Ch'ao-yang, and as we afterwards heard, did so for five days, and then only retreated quite away. With this news we started to walk to T'a-tzu-kou. We began now to realize that it was by no means safe travelling. The Yamén having been upset, there was no power to restrain any evilly disposed person. Our helpless condition also was a good mark for ridicule

and insult. There were such a number of men abroad in bands of threes and fours, with old muskets, flint-locks and spears, who seemed ready for any mischief and bent on plunder. Their looks and words as we passed them were anything but reassuring. But my plan was always to keep straight on, answer their questions civilly, and neither by stopping or appearance of fear give them the least advantage to begin a row. The inns were closed, and had we not fortunately met a man selling flat pan cakes; we should have had nothing to eat. We bought some of these, and finding a quiet spot by the roadside, we sat down and ate them there. The village and hamlet through which we had to pass had been deserted by all the respectable people, and the roughs and scum of the place stood about in groups waiting for something to turn up. It was only God's power that restrained these from venting their spleen upon us. Going through one village we were followed by a crowd of young fellows, shouting "Ta T'a!" (打他). I thought then that we were in for it. I had a good staff, with which I was assisting my own walk and also the pace of the donkey. This I got into fighting order and determined to do my best with the help of God. But when they got near us, an old man, who evidently knew us, went up and spoke to them, to whom they listened, and we, keeping on our course, got safely away. When 10 *li* from our stopping place, Kung-ying-tzu, we were told that 30 *li* ahead of us Yeh-fu-show had been seized by another band of rebels, and that T'a-tzu-kou itself was shut up, expecting a siege. This was awful bad news. But we went on, and by the kindness of the innkeeper, got a room and food for the night. We had a bad time of it there. The whole gang of roughs of the place came piling into the room and were not at all amiable. Then after they had got out, they got up a good quarrel, and so entertained us with some yelling and swearing for a good part of the night. I remember the old preacher sitting down on the k'ang and in a helpless kind of way saying, "We have no road now; eastward there are robbers, and westward there are robbers, while in the North and South there is nothing but mountain. *Mei Yu Fa Tzu* (沒有法子.)" "Ah well," I said, "There is one way open yet, and that is the way above." But the old man did not catch my meaning, or misunderstood me, for he said, "Ah but we have no cart." "Perhaps the Lord will send us his fire-cart," I said. Then the old man saw my meaning, and he said, "Yes, that way is always open, and we are ready to go." I thought to try and make a detour round by some mountain path during the night, and thus pass the robber camp in the darkness. Whether there was a mountain path or not I did not know, but we were in straits. But after praying earnestly about it, we determined to retrace our steps and throw ourselves upon the kindness of our

friend, the Chinaman who lived outside of P'ing-fang-rh, 95 *li* west of Ch'ao-yang, praying that God would open his heart to us and give us shelter and food. If he did not, then we should be in rather a bad fix. This was the leading of God, for had we got through to T'a-tzu-kou, I am afraid I should not have been writing this letter to-day, as all that country West and South of T'a-tzu-kou, as well as that place itself, has since been seized by the rebels. The Roman Catholics of that country side have been foully murdered, and I am afraid that people who, in their calmer moments, know no difference between the Catholics and Protestants, would not, in their blood-thirsty intoxication, have discerned any distinction between myself and preacher from the poor Catholics slaughtered at Lan-chia-tzu. We did not sleep that night, as the noise outside and the near presence of the rebels, made us fear that any moment we might have to fly. But God safely kept us, and the next morning, before any one was astir, we quietly left the inn and retraced our steps 70 *li*. We had to put up with insult, but got back safely to our refuge. He did not receive us with any great burst of joy, but still he gave us shelter. The place was well adapted for such a retreat. It was upon the side of a mountain, and there was a door opening out at the back, so that if the rebels came, it was easy to pop out there and hide among the deep ravines. The old man did not forget to point this out to me. All the women folk had been taken away to a relative farther back among the mountains. The people were very poor, and we two made an extra pair of mouths to be fed. We could buy nothing, though I had a little money. We had millet and bean curd twice a day. I had hard work to manage the latter at first, but hunger made it as nice as Devonshire cream. It was exceedingly cold. My walking had worn out the only pair of socks I had, and both my heels, being uncovered, got frozen and became very sore. I spent much of my time rambling about the mountain, for I had not a single book to read. To stay in the room was but to be half-suffocated with tobacco and opium smoke and be treated to all the scandal and profanity of a set of idlers.

My favourite place was in some nook or hollow in the ravine, where the north wind could not get at me and where the sun could give me a little warmth. I should have liked a little more clothing. The nights were certainly long, but I wished them longer for their very warmth's sake. I cannot tell you how I prayed there, and wondered whether God was going to sweep me and the work away. We were surrounded by the rebels. They were at Chao-yang, east of us. They took Kung-ying-tzu after we left it on our return. They were north of us, for I could

hear their guns, and reports reached us later of their murdering a number of Mongols. They were south of us, for I saw them burning a large temple twenty *li* away. For some days it was thought safe that I should not show myself outside the front of the house. During this time my boy and one of our Christian young men alternately travelled backwards and forwards at the risk of their own lives from a little village near Ch'ao-yang, bringing us news. Their devotion and love touched me very much. My courier from Tientsin, who was due at Ch'ao-yang the very day the rebels came, never turned up, but as I know now came within a 100 *li* of the place and then got scared, returned to T'a-tzu-kou, and when that place was attacked, found his way back to Tientsin. So that I had had no letters or news since I last left Tientsin. He is fearfully afraid of being caught and pressed into military service, which might lead to a punishment which he knows awaits him. Thus his great fear.

After ten days' stay at this place, my boy brought me news that the rebels had been driven out of Ch'ao-yang and the soldiers from the East had entered the city. The next day we started for Ch'ao-yang. We travelled the 95 *li* that day and got to the gates at sunset. Here we had a fearful sight. Outside the gate was a great pile of headless bodies with a pack of dogs feeding on them. Outside the four gates some 200 had been beheaded. For nights after, the darkness was made hideous by the barking and shouting of the numberless dogs devouring these bodies. Chao-yang was like a place of death. A few idle men were standing about. These had been enlisted to assist the soldiers, of whom there were a large number parading the streets. There was no business ; shops closed and barricaded. Our small company caused no little surprise as we found our way to the inn. Thank God it was there, and, above all, our things had been kept untouched, which I think was nothing less than God's special interposition. The innkeeper had returned, and was thrown into an awful state of fear when he saw me return. As long as I stayed there he begged of me daily to try to get away, as he was afraid that I should be attacked. At such a time it is not the rebels so much that one has to fear as it is the bad men of the place. Here I stayed quietly. The inn was closed and I never went outside, so that we remained undisturbed. One man kept watch during the night, for the rebels were only ninety *li* away. The soldiers had gone out to attack them, but in point of numbers were so much the smaller that the people were just trembling in their shoes, lest they should be defeated. Some of the Christians had returned and came secretly in the day time through the innkeeper's private entrance to see me

God had safely kept them all and their property, although now they were being pointed out on the street as the disciples of an unauthorized religion, and men were calling on each other to seize them. Ever since I left them I have been sorely troubled for them, for God alone can help them these days. After two days, we got the good news that there had been a battle and that the rebels had been defeated with the loss of 400 killed and a large number of prisoners taken, among whom was the leader.

But the rebels had only retired another ninety *li*, and there being reports of two other large bands of rebels assembling, one north-west, some 200 *li* away, and another north-east, 300 *li*, the soldiers deemed it prudent to return to Ch'ao-yang. Then came the news of San-chia-tzu and Pa-kou being attacked and taken. Daily came fresh news of murders, &c., some true, some false, and I began to see that this was to be a whole winter's business and I determined to get out of it. I enquired and got some information about the road to Chin-chou, and found there was a good road from there down to Tientsin. The road between Ch'ao-yang and Chin-chou alone was dangerous. But I wanted a cart and money. I got up an embassy to go to the money shop, which of course was closed, but they afterward got in; there being a man left in charge. But they had taken away the silver and they had so little cash they would not give me a cent. I worried them with different messengers, but they told me to wait a few days, a very doubtful kind of answer. Being in this fix I tried to resign myself, but things were getting worse each day; and the converts themselves were urging me to get away, for they said their hearts had no peace as long as I remained there. Then I got desperate. I was told there might be a foreigner at Chin-chou and from him I might borrow money if I could only get there. So I sent for one of the Christians, who is a butcher (Mr. Meech will remember the fat man). He has a little money. I had a shop bill, which of course was no good at the time, and will not be till the shop opens again. Upon this he advanced me about Tls. 3. Then I got up a special embassy to the money shop who, after much entreaty, got a few tiao out of them and thus I was enabled to hire a very poor cart, the only one that could be found, at an extortionate price. If there was no foreigner at Chin-chou, we had determined to sell what clothes we could spare. My boy, whom I would have given anything to bring with me, I had to leave behind without employment and without money, for I was in his debt, and I had none to give him. What he and his wife will live on this winter I know not. But he never thought of this, and in his loving way thought only of getting me away. When I spoke to him about it, he said, "Oh never mind me; you go, Mu Shih, the Lord will help me, I don't fear, I am trusting in Him." All the Christians have shown

a strong trust in God. When the money shop closed down upon me, things began to look blue, as I had only a few tiao for myself, preacher and boy to live upon. One old man, who is very poor, getting his living by selling pears on the street; had a few fowls. He, thinking I might be running short of food, came one morning before breakfast, and from out of the recesses of his garments, very unostentatiously brought forth half dozen eggs and put them on the table without a word and then walked out. I was very much touched by the old man's love and forethought.

December 3rd we (preacher and I) left Ch'ao-yang for Chin-chou ; there were three days' dangerous travelling before us. But again God provided for our need. I had disguised myself as much as possible by shaving off my moustache and borrowing the old preacher's wind bonnet, which concealed my hair and most of my face. But there was no need of this, for ten *li* outside of Ch'ao-yang we fell into the rear of a company of soldiers, who were carrying the spoils of the battle to Chin-chou. The spoils were a large baggage cart of muskets and spears, together with a quantity of dead men's clothes. Two Imperial carts containing rich clothing, also a large number of Mongolian ponies. We journeyed with them, ate and slept with them. They were rough companions, but kind, and we got on well together, and their presence gave us safety. But it was extremely cold, and our boots were worn out with walking. Those three days I suffered more from cold than I have done all my life. The poor old preacher was quite unwell when he arrived here. We went a new road, and no one knew the way. We spent 14 or 16 hours on the road every day, for the heavy carts broke through the half frozen rivers and got stuck. I was so glad when we got in sight of Chin-chou once more to see people busily buying and selling to every one unarmed. I felt like throwing up my hat. Then we were more glad to find that there was a foreigner in Chin-chou. He had been settled there for about two months. It was Dr. Brander, of the Irish Presbyterian Mission. He was there alone with his wife. He kindly lent me money, and we got a cart for Ku-yeh, and thence by the railway arrived safely in Tientsin.

TIENTSIN, Dec. 29, 1891.

[When reaching Tientsin, so haggard was Mr. Parker in appearance that he frightened Mr. Lee's servant who thought him a ghost.—ED.]



Vaccination a Duty.

BY GEO. A. HUNTLEY, C. I. M., CHENG-K'U.

ALL interested in missions in China must have been saddened by the great mortality among missionaries, through that awful disease,—small-pox. Through it many of our youngest, strongest and most promising missionaries have been removed from the ranks during the last two years; and what makes the matter more sad is the fact that the simple precaution of vaccination or re-vaccination before embarking, had been neglected in the majority of instances.

I will give particulars of a few cases out of the many, and it will be noticed that in *each case the sufferer had not been vaccinated successfully for several years before contracting the disease, while the nurses, who had either been recently vaccinated, or had already suffered from the same complaint, did not in one single instance contract the disease.*

Case 1. Patient had not been vaccinated since childhood. Symptoms of confluent and black small-pox developed, and later haemorrhage, proving fatal on the eighth day. A medical man and trained nurse were in attendance. Among those who assisted in nursing, one had previously contracted the same disease, the remainder had been recently vaccinated. No one contracted the disease.

Case 2. Patient unsuccessfully vaccinated twice within a year previous to her illness, but the inoculation had not taken effect for six or seven years previously. Pregnant 4½ months. The sufferer died on the fifth day after taking to her bed. Medical man attended, and two foreign ladies, with two native women, assisted in nursing. Attendants had been recently vaccinated and did not contract the disease. The widower of the deceased, who kindly sends the information adds:—"I trust that your efforts may be blest to the making of Boards and Committees more careful upon this subject. We were all re-vaccinated before coming out, but *not at the suggestion of the Board.*"

Case 3. Patient had not been vaccinated since childhood. The disease assumed a very serious type and has left the patient very badly marked. There was no medical attendant, and of the two ladies who undertook the nursing, one a trained nurse, had been recently vaccinated, and the other had previously suffered from the same complaint—neither contracted the disease. The patient believed in "Faith-healing" and thought it would not be trusting the Lord to be vaccinated.

Case 4. The disease lasted two weeks after appearance of first symptoms. Patient had not been vaccinated for 29 years. There was no medical attendant. A native woman nursed. Two ladies were

in the same house, but did not contract the disease. The patient says, "I think they had been previously vaccinated."

Case 5. Patient contracted disease while travelling and reached his station with much difficulty. *He had not been vaccinated since childhood.* The brother who nursed him had been recently vaccinated and did not contract the disease. Patient was delirious and blind for some days and took no medicine. The sufferer's hair came completely off and his face is pitted.

Case 6. *Patient not vaccinated since childhood.* The disease took the mild form and leaves no disfigurement. There was no medical attendant, and the two foreigners who assisted in nursing had been recently vaccinated and did not contract the disease.

Case 7. *Patient had not been vaccinated for 37 years, viz., in infancy.* Duration of disease—fourteen days. A medical man attended. The patient's wife, who did the nursing, had not been vaccinated since childhood, but was re-vaccinated as soon as symptoms of small-pox were discovered, and did not contract the disease.

In addition to these melancholy particulars, I have received the following valuable testimony from medical gentlemen in China :—

The Rev. J. Hudson Taylor, M. R. C. S., Director of the China Inland Mission, writes :—"I quite agree with you that it is most desirable that the home officers of the various Missionary Societies should not merely *recommend* but *insist* on all candidates being vaccinated shortly before leaving for these shores. Our China Council is urging on our Home Councils the following rule :—'All candidates who have not been successfully vaccinated within a recent period, *must* be vaccinated before leaving, and must procure a certificate as evidence that this is done.' If I were not so pressed, it would be very easy to collect a large number of cases in which missionaries have taken small-pox, owing to this practice not having been carried out. I can only, however, just now refer to the fact that in our Ladies' Training Home at Sang-cheo, or the stations immediately connected with it, we have for three successive years lost a lady worker each year, by death from small-pox, not to mention other cases in which there has been recovery. The question has been asked by one of our branches, 'In the event of a candidate having conscientious objection to vaccination, what would you advise?' And my reply was to advise that the candidate work at home, where the danger is less, and where there is sufficient strength to nurse, or hospital accommodation procurable, in the event of small-pox taking place. It may be very well for the patient to take the personal risks of the disease, but what about the attendants,—are they to be exposed? As you know, the work of a station may be seriously interfered with by cases of this kind.

[March,

"I would like to add that it should not be too lightly assumed that a person is protected because re-vaccination is not successful. I could mention cases where persons have been unsuccessfully re-vaccinated, but who at once took the disease on exposure. A lady missionary recently arrived in China, having been three times unsuccessfully re-vaccinated before embarking. I recommended her not leaving Shanghai without being vaccinated again. This time the vaccination proved very successful. The pustules were large and fully formed, and showed that there would have been no protection whatever had she been previously exposed to the disease. May the Lord prosper your undertaking and precious lives be saved for Christ's service!"

J. A. Lynch, Esq., M.D., Chinkiang, sends the following :—"I am strongly of your opinion as to the need of vaccination for missionaries coming to China; and wish you every success in your efforts. Small-pox is so widely prevalent in China that no resident can hope to escape being repeatedly exposed to contagion, and my experience has taught me that a single vaccination in childhood is far from being a reliable safeguard. Within a single twelve month I have seen half a dozen cases of small-pox occurring in foreigners, all of whom had been vaccinated as children. Two of these cases were very serious and one fatal. I knew of no instance where a recently vaccinated person has taken the disease. It is clearly the duty of missionary societies to take such measures as may secure from needless risk the health of those whom they send abroad. The neglect of such a simple and obvious precaution as re-vaccination amounts to criminal carelessness."

Rev. A. W. Douthwaite, M.D., C. I. M., Chefoo, says :—"It would be impossible to overrate the importance of the re-vaccination of all candidates for mission work in China, as every un-vaccinated person is liable to an attack of small-pox, and is pretty sure to get it sooner or later if he moves among the people of this country. I send you a copy of the revised 'Hints to Candidates,' from which you will learn that the China Council of our mission does more than recommend vaccination, for it *insists* upon it."

Dr. Boone, Shanghai, writes :—"In reply to your note I beg to say that it is my opinion that all persons coming out to live in China should be *successfully* re-vaccinated before they start for this field. Also, that all the Missionary Boards should require a certificate of successful vaccination or re-vaccination of a recent date from the candidates for appointment to the mission field before such persons are sent to China."

Dr. Howard Taylor, C. I. M., says :—"In reply to your question re vaccination, allow me to say that I regard it as of supreme

importance that every civilized man and woman should be as completely safeguarded from small-pox as possible.

"There is no shadow of a doubt as to the efficacy of vaccination properly carried out and *repeated twice* in diminishing the severity at least, and in most cases in absolutely preventing the disease.

"Every candidate who has not thus been thrice successfully vaccinated (unless it prove impracticable, on repeated trial, to do so) ought, I am satisfied, to be refused on that ground alone if they are unwilling, for their own sake and that of their fellow-workers, to be re-vaccinated before leaving for the mission field.

"A baby I successfully vaccinated a few weeks ago, had been *thrice* before vaccinated without effect. But in adults it would be enough, for practical purposes, to attempt inoculation with vaccine three times : if all these failed, the candidate might, with reasonable certainty, be pronounced immune from small-pox, and might safely come out."

Dr. Randle, C. I. M., Tungshin, Chefoo, sends the following :—
"Small-pox is one of the most prevalent diseases in China, and I think of the more dangerous diseases it is *the most* common. It is not specially deadly in its ravages among the Chinese, but Europeans are apt to suffer considerably ; mortality among them running very high. We have lost a good many valuable workers in the C. I. M. through small-pox.

"I don't know how necessary it would be in England to insist upon each candidate for mission work in China first being vaccinated, for I should have thought that recommendation would be sufficient, seeing that the necessity for protection is indeed great.

"I would urge, too, that the vaccination should be done thoroughly, say in five places at least.

"It is more important, too, for intending missionaries to China to be vaccinated *at home* rather than after they get to China, for here vaccine is very uncertain, besides being expensive."

Dr. Parry, C. I. M., Ch'en-tu, writes :—"In reply to your note I need only say that I am in hearty sympathy and agreement with you in regard to the matter of your appeal to the Societies at home in vaccination or re-vaccination being insisted upon in the case of all their accepted candidates.

"I cannot support this by any experience personally of the disease amongst missionary families ; the only case under my own care being that in our own family last year, when amongst our three children who were equally exposed to infection, the only one to take the disease was the youngest, who had not been successfully vaccinated."

Dr. McFarlane, L. M. S., Chichou, writes :—“ Regarding the question of small-pox and vaccination I fully agree with you upon the urgent necessity of every foreigner being recently vaccinated before leaving his native shores. I was public vaccinator for two years in Edinburgh and know the importance of urging the matter.”

Dr. J. Fryer Smith writes from Liu-ching :—“ All my experience goes to prove the value of vaccination as a preventative in small-pox. I was vaccinated when a small boy, then again three years before coming to China, then again in Chefoo the first summer after arriving in China, and took each time, and about every three or four years I think it should be tried again. I have found many who were sure they were proof against vaccination because done so recently, take rather violently, which I would take as a sign that if exposed to small-pox contagion, they would be sure to contract the disease and likely have it rather severe. Therefore I should say, be vaccinated before leaving home, and not to be satisfied with less than three trials; then I should advise all who come to China to try it over again after being two years in China. It is a small matter and very important.”

Dr. Cox, C. I. M., T'ai-yuen, calls attention to the following resolution passed at the general meeting of the China Medical Missionary Association, held May 22, 1890 :—

“ Whereas the great prevalence of small-pox in China is well established and fully known, and whereas three cases have occurred among members of the Missionary Conference during the time it was convened, and two deaths have taken place among the missionary body in other parts of China during the same time, therefore, Resolved, That we recommend the various Missionary Boards to require successful re-vaccination as a necessary condition of appointment to missionary work in China.”

These melancholy facts and testimonies will speak for themselves. We are just now on the eve of a great influx of Christian missionaries into China, and my earnest desire and prayer is, that this important subject should be at once brought before the Committees and Boards of the various Missionary Societies and intending missionaries throughout the world, and that the simple precaution of vaccination should be insisted upon in the case of every assigned candidate for mission work in the Celestial Empire.

*What are the Best Methods for proving Applicants for
Membership in our Churches?*

BY REV. E. Z. SIMMONS, S. B. M., CANTON.

THE importance of holding up Christianity in its purity and brightest light, is an admitted fact. It is especially important that this be done among such a people as the Chinese. I would emphasize the necessity of looking after the spiritual part of Christianity. An un-Christian Church is a misnomer and hurtful to the cause of truth and Christianity. Just so an unrenewed member in a Church is hurtful to that Church and to the cause of Christ. As we lay the foundation of our Churches here now, so will the Churches of the future be. If we would have a Biblical Church, a Christ-like structure, the foundation must be laid in Christ, and each stone that enters into the building should be fitted according to the true pattern, a living stone, one that will strengthen, not weaken the structure.

What therefore do the Scriptures require of those who are going to join the Church? We are, I suppose, all working under the same commission, that given by Christ. Let us consider it for a moment: According to Matthew, Christ says, "Go ye therefore and make disciples of all nations." After they have been made disciples, then they are to be received into the Church. According to Mark, we have, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized, shall be saved; but he that disbelieveth, shall be condemned." Here the condition upon which men are to be received is that they believe. And Luke says, "Thus it is written that Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Here the requirement is that men must repent and their sins be forgiven, then they are prepared for church-membership.

One of the best possible interpretations of a command, commission or doctrine, is the way in which loving faithful subjects understand and carry out such instructions. The first interpretation of Christ's command to the apostles is illustrated on the day of Pentecost. Peter and the other apostles, being filled with the Holy Spirit, preached unto the people Jesus, and at the close of the discourse the people said unto Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter said unto them, "Repent and be baptized everyone of you in the name of

Jesus Christ unto the remission of sins." And it is stated further on that "they then that received his word, were baptized." Here disciples were made, men believed, repentance was preached, embodying the three distinct ideas as given by the three evangelists above. And further on we are told that "the Lord added to them, day by day, those that were being saved."

The same standard of belief was required of the Gentiles that was required of the Jews. For Peter had the best of evidence that Cornelius and his house believed before they were received. He said in explaining the matter to the Church at Jerusalem, "If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

Paul and Barnabas preached at Antioch, "and as many as were ordained unto eternal life, believed." At Iconium "a great multitude, both Jews and Greeks, believed." At Lystra and Derby disciples were made and organized into Churches. This was the invariable rule, so far as I can gather from the Scriptures.

And after thus looking into the matter, I lay it down as a broad proposition that, in the Scriptures, where there is any evidence of persons having been received into the Churches, that there is conclusive evidence that such persons believed in the Saviour.

This then is the requirement for membership, that they believe on Christ, that they become new creatures in Christ, that they be born again, that they be the subjects of the regenerating and renewing influence of the Holy Spirit before they are fit for membership in our Churches.

"What are the best methods for proving applicants for membership in our Churches?" is a very important question and one that demands our most thoughtful and practical consideration.

While I believe in and recognize the unity of mankind, yet it must never be forgotten that there is great diversity in unity. Therefore one method will not do by which to try or test all cases. It would be unwise to insist upon the same rules for persons who have had more or less knowledge of Christianity all their lives and have never worshiped idols, and those who have recently heard the Gospel for the first time and have been worshipers of idols all their lives. Neither would we expect the same kind of evidence from an intelligent scholar that we would from an unlettered and ignorant person. Neither could we have an immovable rule for each person in each of these four classes.

I. As to the first class ; i.e., those who have had more or less knowledge of Christianity all their lives, I should not think it best to put them on probation. But after a full and free private talk with the pastor, making the examination as thorough as possible and giving any instructions that may be thought necessary, then after hearing his statement and praying with him, I would have some of the more spiritually-minded members talk with him, and after comparing notes with them, if it were then thought best, let him come before the Church for a final examination. This examination should be very thorough, bringing out the real condition of his heart. He should then be instructed in the leading practical duties of church members and his hearty acceptance and approval required. (This will save trouble in church work in the future.) After this examination the candidate should retire, giving an opportunity to any member to give any evidence he may have as to the fitness of the person for membership. Then the vote should be taken as to his reception.

II. In the case of an intelligent person who has been a heathen all his life, and of whose life and character we knew nothing, he having recently heard the Gospel and wanting to join the Church, I should be in favor of putting him on probation without fixing a time as to the length of the probation. And yet I would recommend any kind of probation with a great deal of hesitancy and caution. Time to the Chinese is of little importance, and they are so prone to think that Christianity is something to be learned instead of being experienced, something outward, instead of being a change wrought in the heart by the Holy Spirit. During this time of probation all possible effort should be made to learn the person's real condition of mind, and as soon as there was evidence of his belief in the Saviour, I would be willing to cut short the time. Of course the same thorough examination should be required as in the first case.

III. An intelligent person, though a worshiper of idols, whom we knew to have a passably good character for honesty and truthfulness, wishing to unite with the Church, I would not put on probation. I would give him a rigid private examination and explain fully the requirements of Christianity ; what the vows, he wished to take upon him, involved ; especially in reference to Sabbath observance, making him understand what is meant by keeping the Sabbath. (This is of very great importance for my experience has taught me that a man who keeps the Sabbath, can be relied upon as an exemplary Christian.) I would explain to him that ancestral worship must be given up entirely, and that expulsion from the clan and the giving up of clan endowments, may possibly follow. I

would leave no possible plan for the adaptation or blending of ancestral worship with Christianity as some good brethren in China seem to think advisable. After all these things have been fully explained to the man, and he is willing to abide by all the consequences that joining the Church involves, and we have good reason to believe that he is a subject of the kingdom of Christ, we should receive him without any further delay.

IV. There are persons who are unlettered that have a reputation for probity of character and life that I would put through very much the same examination as class third, without insisting on such a thorough knowledge of the truths of Christianity. I think it possible for a person to believe on Christ and yet know but very little about the general truths of Christianity. For example, an old woman was relating her experience before our Church. She could not answer correctly many of the questions put to her; sometimes could give no answer at all, but she said, "I know that Jesus died for me, and I love Him, and He gives me peace." After this statement I did not hesitate to vote for her immediate reception.

V. I think it well to have another class, including habitual gamblers, fortune-tellers and opium smokers. A lengthy probation for this class is very necessary. My experience with them has proved to me that they rarely make good members. Even with a very long probation you cannot be very sure of them till they are dead.

In all these classes, and in every case, the thing to be insisted upon is that they "bring forth therefore fruits worthy of repentance." One of the first questions that I feel like asking an applicant is, "What is your honorable employment or business?" and if he says, "I have no business or employment," I put that down as a mark against him. Another question I would ask is, "Have you taken the idols and shrines out of your house?" He should be required to do this if he is the head of the house. There is one thing that gives one a very unpleasant sensation, that is, to have a man say, after having been received on a long probation, "Pastor, haven't you some work that you can give me to do?" One can't help feeling that he has had this in view all the time. This "rice" difficulty is gradually correcting itself, but it is not an unheard-of thing even now.

Also, I believe in profiting by Chinese wisdom in this as in many other branches of our work. So I have asked quite a number of native brethren to give me their ideas on the subject; i.e., proving applicants for membership. Most of them are in favor of a longer or shorter term of probation. The first man that our Church ordained here used to say to applicants, "Wait a month that we

may be the better able to decide your case. If you are true, it will not hurt you to wait, and if you are false, it will not hurt you, but it will keep you from hurting us." There is both wisdom and un-wisdom in this. It is quite possible to wrong a man by doubting his veracity and keeping him from doing that which he conceives to be a duty. On the other hand the man may be wronged by being received before he is fit for church-membership, and thereby imperil his own soul. What then can we do? It seems to me that we should take every case on its own merits and decide after prayer and due consideration.

Another said he would call on each one to pray aloud during this private examination. He said a man's heart is as he prays. In two cases that he had examined he called on them to pray, but they could not, and the effort made the cold sweat start out on their foreheads. Afterwards those two did not press their application for membership. This, also, may be wise or otherwise. Still others would have the applicants learn certain formulated statements of doctrine: the Lord's Prayer, the Ten Commandments, etc. So among the Chinese there is much diversity of opinion as to the methods that should be used to prove applicants for church membership. I suppose it is the same with us, and I have chosen this subject because it is practical and because it is one that concerns us all, and specially to draw out the better plans and riper wisdom of the brethren that we may all be better prepared to deal with each case that comes before us in the future.

Central China Religious Tract Society.

RIIGHT in the heart of China, at the juncture of the Yangtze with its largest tributary, stand three great cities,—Wuchang, Hankow and Hanyang. Nowhere in the empire can be found a finer centre for the distribution of religious literature through the length and breadth of the land. Recognising this fact, the resident Protestant missionaries, sixteen years ago, formed a Tract Society, whose growth in the interval has been very remarkable.

During 1889 the Society sold upwards of a million booklets, and the year 1890 surpassed even this huge circulation. Success brought its own penalty; books sold under cost price involved a total loss proportionate to success. During 1891 the Society was compelled to restrict its issue largely to tracts sold at, or very slightly under, the cost of production. The result was a reduced but still magnificent sale of three quarters of a million and a thoroughly satisfactory condition of finance.

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There was every prospect, with the continued generous help of the Religious Tract Society of London, of increasing the area and number of its publications. Some thirty Missionary Societies purchase and sell its books, from British Columbia to Singapore, from California to Australia, from Manchuria to Burmah. Hunan lies at our doors. The famous and infamous placards of the last eighteen months are avowedly a counterblast of the Society's tracts. If the truth is to conquer the foulness of error, we must combine to print and publish; if Hunan is to be opened to the Gospel, we must be ready to stem the issuing stream by an inflow of pure literature.

We were cheerfully looking forward to the task before us, when, on the morning of January 12th, a fierce fire in Hankow totally destroyed the Society's Depôt and stock. Our loss is some \$1,500, or £250, and we have no means to meet it. We must renew our stock at once. Missionaries by the score are waiting for our books. The vile tracts of Hunan are circulating by the tens of thousands; we must continue our work of disseminating the truth. But a burnt stock and an empty purse are stern facts. We feel that we can confidently appeal to the Christian public for help. We are unsectarian and cosmopolitan. Our Society is British, American and Scandinavian. It contains members of well nigh every section of the Protestant Church. Will friends listen to our appeal, and by speedy help in prayer and money, restore our Depôt, replenish our stock and bid us Godspeed in a fresh and more daring effort?

Signed	GRIFFITH JOHN, D.D., <i>London Mission.</i> THOMAS BRAMFITT, <i>Wesleyan Mission.</i> JOHN ARCHIBALD, <i>Nat. Bible Society of Scotland.</i> F. E. LUND, <i>Swedish Mission.</i> THOMAS EYRES, <i>China Inland Mission.</i> M. MCNAIR, <i>Secretary and Treasurer.</i>
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HANKOW, January 19th, 1892.



Scheme for the General Enlightenment of China.

BY REV. T. RICHARD.

POSSESSING, as by God's grace we do, the knowledge of the forces which lie at the root of the prosperity of nations, communities and individuals, we view with great regret the opposition of the good men of China to the good men of the West; but above all we view with much pain the extreme poverty of China as compared with the West, causing millions to die periodically in preventable famines, or by riots and rebellions mainly arising from ignorance and despair. Instead of merely helping at famine or other relief every few years,—which does not remove the *cause* of the people's sufferings,—we propose to undertake the systematic *enlightenment* of about 2000 of the leading men in each province of the empire in the art of saving their country and people by informing them of the *economic value* of the chief forces in the Christian civilization, which now practically rules the world; so that these leaders in turn may enlighten others and help to put this art in practice, and thus gladden the hearts of the millions by a true delivery from their troubles,—individual, local, national and international.

When China clearly and fully understands the advantages of true Christianity and true Christian civilization, her opposition to them, like that of every other nation before her, will at once cease, and she will, under God's blessing, start Churches and schools and reforms of all kinds of her own accord without any urging from abroad, and then incalculable blessings will begin to flow for the benefit of a fourth of the human race!

For this end the Society for the Diffusion of Christian and General Knowledge among the Chinese, proposes to form an Executive Committee of their Society in each of the provinces of China, consisting of both foreigners and Chinese, whose duties shall be the following:—

1. To undertake to provide at least one standard article monthly for our magazines,—“Review of the Times” (萬國公報) and “Missionary Review” (教會報),—by some of the most competent Chinese or foreigners in the province on subjects bearing on the special needs of the times.

2. To undertake to examine and give prizes or scholarships at the close of each government examination on the best essays on important subjects treated of in our magazines or other books, advertised beforehand, or even at the previous examination. Edu-

cational missionaries might be asked to examine on these subjects until China has competent examiners of her own.

3. To undertake to have the books, essays and periodicals best suited to enlighten China, sent regularly and systematically to every Mandarin of the rank of Chou-hsien (州縣), Show-pei (守備) and upwards in the province, as well as to the expectant officials and professors,—Shan-chang (山長); but especially to have these kept for sale at every examination centre for the degrees of Siu-tsai (秀才) and Kü-jin (舉人) throughout the province, and to have advertisements bearing, if possible, the stamp of the officials posted up in the town during the examination, stating also the subject for examination at the next foreign examination where the students are candidates for the Siu-tsai degree.

(Colporteurs visit yamêns, markets, fairs, school-rooms, etc., at their own expense in some places from the discounts given off the retailed price of books.)

4. To raise subscriptions from sympathetic Chinamen or foreigners to aid us in this work. Our work must be such as to recommend itself to the conscience of all men before we can hope to succeed.

If all the provinces were to unite as far as in their power in this plan, we might, under the blessing of God, produce such an effect on the minds of our readers within a few years as to demand reform in all departments. With the exception of railways and some manufactures lately begun, the present government reforms are only skin-deep and of comparatively little value, while ours would be real, radical and of incalculable value. But if something of this kind is not done, other nations will continue to prosper greatly, while China will continue increasingly to suffer, will fall behind more and more, and endanger her very existence.

Generally speaking, the great subjects on which China greatly needs enlightenment fall under four classes, viz.:—

- I. How to support her people.
- II. How to give peace to her people.
- III. How to make her people good.
- IV. How to educate her people.

These, like the four legs of a horse, are each indespensable. What can a lame horse do in a race, or a latne nation in the great race of nations?

Over seventy different subjects have been chosen to write about. Any one interested in these subjects and wishing to write on them, may obtain them by application to the Secretary of the Society.

25 Seward Road, Shanghai.

Correspondence.

TO THE MEMBERS AND FRIENDS OF THE
NORTH CHINA TRACT SOCIETY.

DEAR EDITOR "CHINESE RECORDER:" Having taken over the management of the Tract Society's affairs in Tientsin, I would like to call attention to a few points, which will tend to the benefit of subscribers and the dispatch of the Society's business.

You will please note that the chief depository is now situated in Tientsin; this will be a considerable advantage, and will in some measure save delays and other annoyances which have been unavoidable in the past.

Of necessity the main work of executing orders, packing and forwarding, must be left to natives; therefore I would suggest that orders be written legibly on a separate piece of paper in English, giving catalogue number, name, and term required.

The present stock of tracts is incomplete. In the spring others will be received from the printer's hands; we shall then have a full stock of each tract in the three terms,—Shang-ti (上帝), Tien-chu (天主) and Shen (神).

Yours truly,
F. BROWN,
Hon. Agent.

TIENTSIN, Jan. 25, 1892.

BIBLE TRANSLATION. THE HOURS OF
THE DAY IN THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I find that very many critics agree that in the Gospel of John the system of the world

generally in speaking of the hours of the day was adopted. Mr. Judd, writing in the February RECORDER, wishes to begin the counting of the hours at midnight. Dr. L. Schmitz, in the Dictionary of Antiquities, says this mode of counting the hours from midnight was not used in the affairs of common life till towards the end of the fourth century after Christ. Before this the natural day was divided into twelve equal parts. It is not open then to us as translators to make the sixth hour six o'clock in the morning. We must make it noon. So also the tenth hour is toward evening. Tholuck in his Commentary on John explains the hours on this principle. Schmitz says the word ὥρα and the Latin *hora* came into general use in the sense of an hour in the 2nd century before Christ. In Homer the word means "season."

Schmitz was speaking for Europe. But in Babylon and Egypt as well as in China midnight was the time for commencing the day, because practical astronomy led to it.

Most men will agree that it is best in Chinese translations to change the notation in this case, and to say noon in the Chinese way instead of saying "the sixth hour." We thus avoid ambiguity.

Fausett, in his notes on Bengel's John, has erred, as it would seem, in not accepting Bengel's view regarding the hours.

Lightfoot says (quoted in Poole's Synopsis) upon "abode with him that day," "not certainly the day then declining but rather the

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next day, for the hour being the tenth the day was nearly gone." Poole further says the tenth hour was counted from the rising of the sun, quoting Lucas Brugensis and Piscator. If we read any or the various Lives of our Lord recently published, we find the same explanation prevailing. Meier on Acts iii, 1, speaks of the three hours of prayer of the Jews as the third, (Acts ii, 15) the sixth noon, and the ninth that of the evening offering in the temple.*

It is convenient to keep to the time of day which best suits our descriptions of scenes in our Lord's life. We should all have to change our preaching very materially if the tenth hour is not 4 p.m.

Bishop Westcott in the Speaker's Commentary adopts the reckoning from midnight to midnight, because of the difficulty felt in saying that Pilate brought our Lord out to the people at an hour so late as noon. Lange says imperfect conception of the hours was a cause of midday being mentioned. It was towards midday when Pilate spoke the last word after the scourging and mocking on which the leading out to Golgotha commenced. They hastened to the conclusion of the crucifying of our Lord, because with midday the second half of the preparation day approached.

The words of Westcott are: "St. John mentions a definite hour of the day on four occasions; the question therefore arises whether the incidents of which the time is given furnish any clue to the mode of reckoning; whether, that is, the

* So Calvin. So Kitto in Daily Bible Illustrations. So the Queen's Printers' Aids to the Student of the Bible, p. 34.

hours were reckoned from 6 p.m. to 6 a.m. and from 6 a.m. to 6 p.m., according to the common ancient mode followed by the Jews, or from midnight to noon and from noon to midnight, according to the modern Western mode. The examination of the passages themselves is decidedly favourable to the supposition that the modern Western reckoning of the hours is followed by St. John. It must, however, be admitted that this mode was unusual in ancient times. The Romans and Greeks no less than the Jews reckoned their *hours* from sunrise, but the Romans reckoned their civil *days* from midnight, and not from sunrise, or from sunset, as the Jews." Certain passages from two of the early Fathers—Polycarp and Pionius—"furnish a sufficient presumption that St. John, in using what is the modern reckoning, followed a practice of the province in which he was living and for which he was writing."

For myself I feel that we cannot accept the opinion that the apostle adopted a provincial mode of speaking. This would cause misunderstandings. In the Syriac version made in the 2nd century probably it would lead the Syrian Christians wrong in this point. We must still hold to the Babylonian notation, which in Scripture is found in Daniel and continues in the New Testament.

It is better in all Chinese versions in my opinion to translate 6th hour by noon and the other hours in accordance with this example.

Lange says in Commentary on John that Kettig, Tholuck, Ebrard, Ewald favour the explanation of the

tenth hour in John i, 39 as being ten in the morning, while Lücke, Meier prefer 4 p.m. In my Tholuck, 2nd edit., 1828, it is 4 p.m. Perhaps he changed his mind afterwards.

J. EDKINS.

THE NORTHERN REBELLION.

DEAR DR. WHEELER: I send you by permission of Mr. Parker, of our mission, the narrative of his late experience while surrounded by the rebels in Eastern Mongolia. It seems to me sufficiently interesting to be published in THE RECORDER.

It may also interest you, and others through you, to know something of the outbreak in those regions. It appears that there have been two distinct outbreaks; one in the neighbourhood of Pakou (平泉州) against the Roman Catholics, the other further east in the Ch'ao-yang (朝陽縣) and Chien-ch'ang (建昌縣) districts directed against the Mongols. Although the attacking forces were largely composed of adherents of the Tsai-li-ti sect, yet there is no evidence of their acting in concert. This sect is very strong in number and wealth throughout this province and beyond the Great Wall. In Peking and Tientsin they are numbered by thousands. They are chiefly known as abstainers from whiskey, tobacco and opium, and their opium cure is famous. Very many join the sect simply for its total abstinence.

In the Pakou district there has been a long standing feud between the Romanists and the heathen. Many of the former have become so simply for the protection they obtain in their dishonest practices. It is well known that a heathen

need not hope to gain his case in a court of law against a Romanist. In the spring of last year a dispute arose about the division of grain. A number of the Tsai-li-ti sect were killed by the Catholics in the course of the quarrel. The matter was hushed up in the usual Chinese fashion, and it was supposed to be ended. The Tsai-li-ti, however, were only biding their time, and in November commenced their attacks on the Romanists in Pakou and villages around. Houses were burned, men, women and children murdered. Children in the orphanages were put ruthlessly to death, in one case the house being burned over their heads, they having been fastened in. It is said that the number of these murderers never exceeded a few hundred. No attempt was apparently made to stop their progress, for they even invaded Pakou itself, a *chow* city, though without walls, and burned more than one hundred houses. The Romanist fathers in Peking state the number of their adherents murdered as 1200. The places mentioned are from 180 *li* to 270 *li* east of Jehol.

Ninety *li* still further east is Chien-ch'ang-hsien, and about 260 *li* to the east again is Ch'ao-yang-hsien. The rebels, for such they may be called, in this case first approached Ch'ao-yang from the north. Their primary object seemed to be to avenge themselves on the Mongols. These latter have a claim on the land in all these regions, and exact a ground rent from the Chinese settlers. Many disputes have arisen in past days over the payment of this ground rent, and the Mongols have not

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hesitated to end the affair by killing their adversary. The Chinese have accordingly risen against them, and on all hands murdered Mongols by the hundred and burned their temples. They seized Ch'ao-yang, sparing, however, the large Mongol temple in the centre of the town, purposing, it is said, to make it the seat of their new government. They advanced to within five *li* of Chien-ch'ang, but were there defeated by the government troops. From there they have been gradually driven back and are now not nearer than two hundred *li* on the north. It is reported officially that the rebellion is at an end and the imperial troops are being withdrawn. Rumour gives the number of lives lost by the attacks of the rebels on the Mongols and in the collision between them and the troops at 20,000. This no doubt is a huge exaggeration, but it is to be feared that the number must be some thousands. At the present time not a few of the Tsai-li-ti are losing their lives simply from suspicion of having been concerned in the rebellion. The practice is that if a man is accused of being a Tsai-li-ti he is arrested, and, unless within three days some one is found to stand security for him, he is shot.

The position of the nearly thirty native Christians in Ch'ao-yang was at one time getting serious. But a few days after Mr. Parker's departure very strongly worded despatches were received by the magistrate requiring that he should be found. These were the result of applications through the Viceroy at Tientsin and through the foreign office at Peking. The

magistrate went three times in person to the inn occupied by Mr. Parker, insisting that he should be produced. The innkeeper protested his inability to do so as Mr. Parker had already left for Tientsin. The magistrate intimated in no gentle terms that if the foreigner did not prove to have reached a place of safety, the innkeeper's head and their own heads as well would be endangered. The evident concern of the officials on account of Mr. Parker has placed the native Christians in a position of security, and they now go about without molestation of any kind.

The causes of the outbreak are purely local, and have not the slightest connection with the disturbances in the Yangtze valley, being anti-Chinese or anti-Mongol, not anti-Foreign.

Yours sincerely,
S. EVAN MEECH.

THE TEXT OF THE NEW TESTAMENT.
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Last March you inserted an article by me on the above subject. Since then the revisers have met, decided the question of the text to be adopted in the new Chinese versions and have separated, allowing the one person in China who probably knows most about the subject to drop out of their number, because he could not accept the decision at which the other revisers arrived. No one can be surprised at the result, and certainly neither Bishop Moule nor any of his friends will complain that he has not been treated with

perfect courtesy. You have put on record his paper read before the revisers at their first meeting, rightly observing that "it has a certain historic value." With that remark I quite agree, and I believe that the value of the paper will be more generally recognized in the future than it is just now. But when you proceed in your editorial comment to observe that "the Bishop would make one textual critic, Dr. Scrivener, the absolute arbiter of the whole question at issue," I think you fail to perceive what Dr. Scrivener's position is,—or *was*, for he is now dead. He was something more than the words "one textual critic" would imply. He was the representative of a school of critics, numbering in its ranks some New Testament scholars of the very highest standing, who regarded him not only as *their* best representative, but as being, as Dean Burgon described him, "among living Englishmen *facile princeps* in these pursuits;" i.e., in textual criticism. When you go on to say that the action of the Conference (whose lead the Board of Revisers thought it wise to follow) not only represented the views of the large majority of the missionary body, but also of a majority of scholars in the home-lands who possess competent skill in textual criticism, one may be allowed to remark that so far as the "views of the large majority of the missionary body" on textual criticism are concerned, those

views are worth just about as much as their views on astronomy, geology, or any other science, would be worth, *and no more*. On the views of "the majority of scholars in the home-lands who possess competent skill in textual criticism," I would speak with a good deal of hesitation; but one thing is certain, viz., that persons who answer to this description are—as every one who knows anything about the matter is aware—very, very few, when all told. *Probably* the majority of them would outvote Dr. Scrivener and his school; but whether that preponderance of votes in the present stage of the science of textual criticism, makes it a wise course to take the important step in dealing with the Greek text which the English revisers took, is another matter. Some people believe, and not without reason, that the action of the English revisers has made it more than doubtful whether we shall ever again have a Bible which will be generally accepted by English-speaking people or *the* English Bible. It will be a curious result of the Shanghai Conference efforts after a "union version" if the translations now about to be made produce a similar result in China and prevent at least for a century all hope of having a Chinese Bible which all will accept.

I am, &c.,

F.

[For remarks on the above, see "Editorial Comment."—ED.]

Our Book Table.

The Church History recently published by Dr. Sheffield, of Tungchow, is meeting with great favor among missionaries. The Soochow Literary Association, on reviewing the work, adopted unanimously a resolution of thanks to the Doctor for his exceedingly valuable contribution to Chinese religious literature.

國朝柔遠記 *Indulgent Treatment of Foreigners.*

This is the title of a remarkable book of 70 pp. published in Canton by the late Admiral P'êng Yü-lin, a native of Hunan, and by Wang Tsz-ch'wun, also a native of Hunan, now gazetted Provincial Treasurer of Honan. The book has an appendix of 34 pp. by Hsü Ch'ing-chu, Chinese Minister to Japan, United States and Peru in 1884-6. The book was reprinted at Shanghai in 1885 by the official Photo-Lithographic Co. in Hongkew. It has not the date of its first publication, but from internal evidence one would conclude that it was written after the Chefoo Convention but before the French war in Anam.

The book has an Introduction, which gives the outline of geography and history and relative importance of the chief foreign nations; after which the book has thirteen chapters on the following subjects:—

- I. Be careful about Treaties.
- II. Practice diplomacy.
- III. Extend learning.
- IV. Adopt foreign skill.
- V. Defend the frontiers.
- VI. Create a fleet.
- VII. Open mines.
- VIII. Avoid losing revenue.
- IX. Improve the army and navy.
- X. Organize volunteers.
- XI. Stop slave trade (Chinese emigration).
- XII. Register Christians.
- XIII. Check opium smoking.

The supplement deals with the following subjects:—

- I. Train able men.
- II. Increase wealth.
- III. Reform the vicious.
- IV. Create an army and navy.
- V. Defend the sea and Yangtze.
- VI. Improve international intercourse.
- VII. Reform the rules about Mandarins who go abroad.

Foreigners constantly indulge in descriptions, or rather too often in caricatures, of Chinamen and Chinamen's views. Here we have a peep into the Chinamen's mind. The book does not contain commonplace remarks which we do not know how to treat as spoken in earnest or not, but genuine deep conviction after years of study of what some of the ablest men of China think at the present time. These subjects are so treated as to give a new light to foreigners on China on many points,—political, commercial and religious. Indeed, they help largely towards the problem of the day as to what is the cause of the riots.

The book makes it very clear to the reader that the authors are persuaded that China is greatly oppressed by foreign nations especially in matters of tariff, and that the missionaries teach a religion that is mischievous to China. To get strong and wealthy, China must learn Western education and bestir itself to form an army and navy. To check the progress of Christianity, Confucianism must be preached regularly twice a month, charity schools must be established so as to keep the young from going astray after foreign heresies, and the Christians must be registered so that the people may know that the government has an eye on their evil practices.

No intelligent missionary should go on with his work without studying carefully this picture, which is given of foreign influence on China; the politician also will find in it much food for reflection.

T. R.

數世教益 *Historical Evidences of Christianity.* By Rev. Timothy Richard. Shanghai: Mission Press, 1891.

We are greatly pleased to receive this substantial volume of 52 Chinese pages. We can hardly be expected to give an elaborate review of the book, since it has already appeared in "THE RECORDER" in English. The information reaches us that some missionaries used it as a text book as it appeared in our columns, and others are asking for it as such now. It might answer a very useful purpose, in either dress, as the basis of a lecture course in any of our colleges. Missionaries would do well to keep a goodly number of copies on hand to give their literary Chinese friends who show evidence of a thoughtful and inquiring turn of mind.

Minutes of the Sixth Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow, October 14-19, 1891. Shanghai: American Presbyterian Mission Press.

The several reports are concise and very much to the point. That of the Board of Education presents the number of enrolled pupils in the two collegiate institutions of Shanghai and Soochow at 244, and also shows gratifying spiritual results. The course of study for foreign missionaries, embracing a period of four years, and including books of reference and general reading, could hardly be excel-

led as a comprehensive scheme. Dr. Park, in his account of medical work in Soochow district, states that the late disturbances caused practically the stoppage of his professional duties for a third of the year, and says: "Most of our patients come from the country, and they cannot be blamed for being frightened away when high mandarins in their official utterances give countenance to the dreadful stories that are circulated among foreigners. In this connection we call attention to a singular fact, if it is a fact, pointed out by one of our native assistants, namely, that the sale of foreign medicines in native shops is not curtailed in the least by this hue and cry against foreigners."

"The explanation doubtless is that the Chinese still believe in the efficacy of foreign medicines, whatever they may believe about the foreigner himself, and from their standpoint this is not strange. Made of such choice materials as the eyes, brains and hearts of Chinamen and compounded by the 'Foreign Devils' in league with occult powers, why should not foreign medicine be the most potent medicine ever concocted? In buying it, however, they prefer to go where they will run no risk of losing their own eyes while trying to procure medicine made from the eyes of other people."

Editorial Comment.

OUR esteemed correspondent who appears over the signature "F." is entirely correct in assuming that Bishop Moule was treated at the meeting of the Revisers "with perfect courtesy." More than this, as we are able to state, the Revisers listened with interest and profit not only to the Bishop's paper as read and published by us, but to

his unreported remarks, and accepted thankfully his kind offer of assistance in the great work before them. The eminent position of Dr. Scrivener in the realm of Biblical Criticism is neither denied nor underrated in these columns. Undoubtedly he is the leader of a very respectable school,—we are not sure but that his following is on the

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increase,—and, while his learning and critical authority are duly recognized, it perhaps is not too much to say that the results of his scholarship bear the impress of a striking individuality. As to the views of "the majority of the missionary body" on textual criticism, it should be remembered that so far as they found expression at the General Conference they were largely inspired and supported by a very able and learned committee of twenty-five men, the fruit of whose mature and united judgment we have in the present *status* of the revisionary movement. No anxiety need be felt that the Board of Revisers will take inconsiderate action. It is a very conservative body, although keenly alive to the present stage of the science of textual criticism, and intent on appropriating all the latest and *assured* results of Biblical research. The adoption of the text underlying the English Revised Version as a *provisional basis* of translation freely admits of such procedure. The Revisers could not consistently pledge themselves to accept the *dicta* of Dr. Scrivener in everything not otherwise determined, as his conclusions on some points are not yet disclosed to the learned world. There is good reason to believe that whatever of present doubt is at length fairly settled by him will be incorporated into the proposed Union Bible for China. We confidently hope that the weak points of our Revised English Bible—so far as they have any bearing in the premises—will not appear in the proposed Chinese version; and so the grounds for objection to the one will not obtain as to the other. The success of the movement inaugurated by the late General Conference, after much prayer and deliberation, will depend greatly upon the cultivation of a spirit of union among missionaries; and we cannot see that any sacrifice of

principle is involved, since the translators as a body are determined on doing what fair-minded men must concede as the right thing to be done, viz., get all the light they can and use the same to the best of their ability. From our stand-point—and it affords wide observation—the outlook certainly appears hopeful, and with the lapse of time increasingly so.

It perhaps should be stated that while the Board of Revisers are prepared to receive any and all suggestions bearing upon the task in hand, they cannot be expected to take part in public controversy. Every step so far taken has been fully authorized and in due order. The time for criticism will have arrived when the work of the Revisers has been placed before the public.

WE ask attention to the important matter of vaccination, as treated in another column by one who is well qualified to speak on the subject.

AN appeal from the Central China Tract Society appears in the present number of THE RECORDER. A serious check has been sustained in the splendid work of this missionary agency, and we trust that the call for aid will not be allowed to go unheeded.

THE monotheism of the faith of Mohammed may have had a peculiar mission in the world. It has stood a living protest not only against the primitive idolatry of Arabia, but against the baptized idolatry which bore the name of Christian. Restrained by a manifest Providence in its sweeping designs on Europe, Islam nevertheless became the scourge of God to His apostate Church. And is it without significance that the Mohammedan power has held for ages that great city which had been the

capital of secularized Christianity? Why is it so long the guardian of the "holy places," if it be not to prevent the desecration of Papal idolatry until Europe shall take on a purer faith that can keep itself from idols? If a false religion, so degrading to the intellectual and moral nature of man, can maintain for thirteen hundred years a singular freedom from all visible representations of the Deity, may we not be encouraged by this fact to hope for the success of our warfare against the polytheistic beliefs and practices of mankind? To revere and serve the Invisible Spirit is a possible conception to the uninstructed Asiatic mind. Under the influence of revealed truth, this conception may become a glorious reality. We may indeed look for the coming of the hour foretold by our Lord Himself—an hour of fruition for the race—when "in spirit and in truth shall men worship the Father."

THAT phase of modern thought which is little more than a flight of fancy into the realm of historical conjecture, may sometimes answer a useful purpose; but when it goes to the extent of disturbing sacred beliefs we naturally incline to a further investigation of the subject. When Niebuhr demolished ancient Rome and built it up again on a new plan, students of history could at least learn from his method that there is a certain degree of value to be found in ancient traditions and legends. The destructive critics have sought to prove that no such man as Homer ever lived, —with more success, we think, than has attended the designs of German scholarship on the books of Moses. It is an interesting study to trace a kindred and yet diverse tendency of the human mind in assimilating Greek philosophy to Christian revelation. In consequence of the influence of

Neo-Platonism in the early centuries, there arose questions which were not raised in the Scriptures, and metaphysical inquiry largely took the place of moral requirements, until the Nicene Creed towered in imperious demand on the faith of the world above our Lord's Sermon on the Mount. There is every reason to look for development in the Chinese Church of precisely these two tendencies. We can hardly hope for a complete and satisfactory settlement of all the questions raised by the Higher Criticism before China is awake and brings to bear upon them the keen processes of Oriental thought; but we are nearer a crisis which is more to be dreaded. There is a subtle connection between the sphere of Hellenism and that of Confucian ethics. We already see indications of mental and moral bias in the direction of an intellectual assent to creed, which will almost certainly be attended by a corresponding depreciation of moral excellence. This is the problem before us:—How to inculcate the necessity of trust in God, and the simple humble virtues as taught and exemplified by Jesus Christ, at the same time giving not less heed to the culture of the age.

THE New York *Independent* has published—and the *N.-U. Daily News* furnishes a synopsis of the same with comments—a tragic story of the murder of thirty-four Chinese on Snake River, at the point where that stream forms the boundary line between Oregon and Idaho. That a massacre had occurred was known at the time (1887), but not until recently did it transpire that the deed had been perpetrated by a small band of desperadoes in order to rob the victims of the gold dust in their possession. The confession of a dying man, from which these facts were learnt, have been translated

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into Chinese at San Francisco and sent to Peking, with a request from the Consul for instructions. While we may deplore the incident, it should be regarded as a natural outcome of lawless conditions on a sparsely settled and ill-guarded frontier, for which the American government ought not to be held responsible; and especially as every effort was made at the time to trace out the guilty parties. It is possible that China may use the facts now put in her possession to the detriment of foreigners in some issue between Peking and the Powers. Unfortunately, a long list of grievances against America can now be pleaded by the astute managers of state-craft at the Celestial capital.

A LARGE and influential meeting of the foreign residents at Hankow was held on the 6th of February, to consider what steps could be taken with reference to the Hunan question. A constant stream, augmented by recent issues, of villainous anti-foreign literature is sweeping through the province and to regions beyond, poisoning the minds of the people far and near. Dr. John, who has done so much to enlighten local communities and the Western world on a subject heretofore so little understood, was in perfect sympathy with the occasion, but could not be present. Able speeches were made, among others, by Mr. Archibald of the Scottish Bible Society, and Rev. W. T. A. Barber. It was asserted that whereas a year or two ago the number of natives who believed foreigners to be guilty of taking out eyes and the like, was a small and rapidly decreasing minority, now ninety-five out of every hundred were fully persuaded of it. If this be true—we confess to a doubt—it is a startling illustration of the power of vile literature in prejudicing the minds alike of the ignorant and educated classes in

this country. A resolution was unanimously adopted in the form of a petition to Lord Salisbury, calling his Lordship's attention to the wide diffusion of highly inflammatory anti-foreign literature, in which men of the West are accused of most revolting and unheard-of crimes, and threatened with murder and unmentionable outrage; and affirming that "over a hundred different anti-foreign productions have been ascertained to be in circulation, and there is every reason to believe that millions of copies have been distributed amongst the people." The presentment, in conclusion, sets forth that "We, the undersigned, are strongly of opinion that should no attention be paid to this matter, and nothing be done, there will be more anti-foreign riots and further bloodshed. It is in order that such contingencies may be averted that we venture to address your Lordship."

The claim is made that the Chinese authorities take no effective action in this matter, and will not do so except pressure from the outside is brought to bear upon them. Possibly a too optimistic view of the situation is entertained in certain quarters. It is true that the magistrates have given pecuniary compensation for losses sustained in the late riots, but, aside from this little has been done. The Wusueh butchery is not atoned for, and a number of weak or guilty mandarins have received no punishment for their offences against humanity and the treaty rights of foreigners. But we are loth to believe that the Western Powers concerned have wholly yielded to Chinese diplomacy. Indeed, there are indications that such is not the case. The refusal of Mr. Gardner, British Consul at Hankow, to take the indemnity offered for destruction of property and life at Wusueh, and the presence in large numbers of foreign gunboats along the Yang-

tze, would seem to indicate that a purpose is entertained on the part of the English government to make good use of some future opportunity to compel, if need be, the Dragon Throne into better relations with the civilized world. The seeming delay is probably due more to the Anglo-Russian complication as to India than to any other phase of the pending question.

It is well that our friends at Hankow should give publicity and emphasis to facts in which Protestant and Catholic missionaries have a common interest and a common peril, and which seriously threaten the foreigner as such whatever his calling, and the peace and welfare of China itself. It is, however, greatly to be hoped that no undue anxiety will obtain over the situation. No immediate danger is indicated. Events proceed slowly, and not in every instance as we would like to have them; but let us remember that a wisdom higher than our own presides over human destiny.

LATER.—Since writing the above, a telegram is published announcing that Mr. Gardner, H. B. M.'s Consul, has accepted the indemnity for the outrage at Wusueh. This would seem to indicate a definite policy on the part of Her Majesty's Government acquiesced in by the other Powers: *viz.*, the adoption of the Chinese view that a money consideration, with promises to maintain peace, are adequate terms of settlement. However, the announcement is made, on what appears to be good authority, that demands growing out of the Wusueh tragedy and Ichang riot are considered in foreign official quarters as being merely held in abeyance and awaiting a more favorable time for consideration.

A LARGE and representative gathering of citizens was held in Shanghai, on the 25th of February,

to consider the propriety of taking action with reference to the meeting in Hankow. After a number of brief addresses, characterised by a breadth of view and a wise moderation befitting the gravity of the proposed question, it was resolved to support the representations made to Lord Salisbury concerning the Hunan literature and the crisis created by its circulation. But one dissenting voice was heard,—that of Rev. George Hunter, who objected *in toto* to the proposed resolution, assuming to speak for the China Inland Mission. We can hardly agree with the gentleman in his assertion that to urge upon the authorities a course of procedure looking to the suppression of the anti-foreign propaganda would be to violate the spirit and teaching of Christ. It is right, it is a duty, to forgive our enemies; but we may do this and at the same time persevere in our contention for truth and humanity. Is it not the utmost kindness to the Chinese to use every lawful means to save them from the results of their own ignorance and folly? Nevertheless, we would exhort all good men to hope and pray that missionaries may be kept from breathing a spirit of vengeance and from undue haste in appealing to the secular arm.

DR. PENTECOST, a well-known American divine, has been holding evangelistic services in the principal cities of India for a year or more. Many entertained the hope that his labors in that country would prove the possibility of new mission methods attended by marvelous results. He has addressed large audiences composed of Europeans, Eurasians and educated Hindus; his eloquent and telling periods have been listened to with unabated interest; a few hundreds, perhaps, have been converted; and one good thing accomplished is a bringing of races separated by jar-

ring interests together. It is something, also, that he has, to quote the language of one observer, set forth "the best way of preaching the Gospel to dead Christians and the best way of preaching the Gospel to educated error-bound non-Christians in India." But the great and decisive movement looked for has not transpired. Dr. Pentecost has had to deal with people who, though profoundly moved by his argumentation, are prone to deny his premises at every step. They are not convinced when he appeals to the glorious fruits of Christianity; for, have they not seen another side of our boasted civilization?

But steady progress is being made in India, as in every other great mission field of the world. A knowledge of the fundamentals of our religion is being rapidly communicated in a hundred ways, and truth implanted in human brain and heart is a working leaven. Dr. Livingstone was surprised and gratified to find even among the degraded Africans a tendency to reason correctly about the foreigners' vices. Said they: "There are fools among white men too!" In

the long run, men will come to see that the Christian religion and immorality are as much in contrast as light and darkness. The unconscious influence at work should not be lost sight of in forming our estimate of results. Canon Farrar, in one of his sermons, has alluded to this most beautifully: "Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by and by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen. The fact is, there is a vast deal to be thankful to Almighty God for, which can never be seen in the Society's reports."

Missionary News.

—The missionaries in Shansi province take great pains to avoid giving offence to their heathen neighbors. To remove grounds for suspicion, they throw open their homes to the public that all who are so disposed may see for themselves whether or not there is any evil thing to be discovered in a foreign domicile; and the Chinese are not backward in availing themselves of the privilege. One who knows by experience what it means, says that "it takes a lot of patience to enable one to stand much of this sort of thing. Think of the discomfort of having outsiders running over your

rooms at all hours of day; think, too, of having to answer the same questions over and over and over again, as when you are asked many times a day if a book is a *book* and if your iron stove pipe is *iron*. But this sort of thing must be endured when the crowd is admitted to a foreign home."

—Rev. S. R. Hodge, M.D., of Hankow, lead the Monday afternoon prayer-meeting in Shanghai recently, and favored the goodly company present with an account of the disturbed state of things in the city which has been for the past six years the scene of his labors.

Among the incidents mentioned, was the fact that during the late destructive fires in Hankow the native Christians, some of whom suffered severely, gave sympathy and aid to each other, which fact must have struck their heathen neighbors as a new and very strange thing. It ought to prove an effective argument for Christianity.

—Rev. G. W. Verity, of the American Bible Society, who returned last month from a country trip with Rev. D. W. Nichols of Nanking, writes an interesting account of his experience, from which we quote as follows:—"We went up the river as far as Tai-ping Fu. There we found a very encouraging state of affairs. Dr. Stuart has a chapel and native preacher in that place, and a more earnest, energetic young man I have not seen since I left home. He was brim full of zeal. He wanted us to go with him to see some of the members of his Church, which invitation we gladly accepted. The first place we visited was a small straw house. After an introduction to a young man we asked for his wife, and were told that she was in an adjoining house at prayer. This, too, was a small straw-thatched structure of but one room. On hearing our voices, she came out, and I have not seen a face in China among the natives so radiant as was hers. Like Moses, she seemed to have been talking with God face to face, and the glory had not yet departed. An old lady not far away was also very happy in her Saviour. They were much pleased, too, that we called. Some twenty *li* distant, the pastor said, they had another work, where twenty converts had recently joined the Church."

—The missionaries of the province of Shansi have voted to hold a Conference at T'ai-yuan Fu in the autumn of the present year. This will be the second gathering of the kind, the first having been held in

1889. It is expected that some fifty or sixty missionaries will attend the forthcoming meeting. The occasion will undoubtedly be one of very great interest and profit.

—On the morning of the 17th of February, Rev. V. C. Hart, D.D., Rev. Mr. and Mrs. Hartwell, Dr. Kilborn and wife and Dr. Stevenson and wife, left Shanghai by the *Ngankin* for Hankow *en route* for Chintu, capital of Szechuan province. Dr. Hart, from his long experience in China, is well qualified to lead the new movement. Himself a member of the Methodist Episcopal Church, U. S. A., his party of six are representatives of the Canadian Methodist Church. For mental and moral equipment, and a happy spirit of union, these young people start out under the most favorable auspices on their journey for the distant field. They have made many friends during their sojourn of four months at this port, who will follow them with prayerful sympathy and wishes for every success.

PROPOSED MISSIONARY DIARY.

It has been suggested that a diary with English and Chinese dates should be published with special reference to the needs of the missionary. It is meant to be a book useful in the study, on itinerations and in pastoral work generally, recording towns visited, books sold, subjects spoken on, inquirers' names and other matters, not likely to be recorded unless convenient blanks are provided. Suggestions from workers in every phase of missionary work will be welcomed as helps to perfecting the work. Address: X., Presbyterian Mission Press, Shanghai.

PROGRESS IN KIANG-SI PROVINCE.

A vivid account of the work in this province was lately given by Miss Mackintosh of the China

Inland Mission. Five years ago, along the line of the Kuang-sin River, a great waterway, running from the borders of Cheh-kiang to the Poyang Lake, only three places had been opened for mission work. But there were no foreign workers at them, or indeed at any inland town at all. The Christians numbered about a score, all at the first station,—Yuh-shan. How is it now? At Yuh-shan, where the navigation of the river begins, there is a Church of eighty-eight members with seven foreign workers. A day further down is Kuang-feng-hsien with thirteen Christians and two ladies; and another day down, Yang-k'eo with three workers and five members. Next Ho-k'eo is reached, an older station, where the Church numbers thirty with usually six or eight ladies at the station. Next, only recently opened, is Ih-yang with a few baptized Christians; and then Kuei-ki with seven foreign workers and sixty-eight members in full standing. At An-ren, a day further down, two foreign workers are located and twenty-four persons have been baptized. Shortly after the river enters the Poyang Lake, on the east side of which is Nan-kang-fu. Here there is a Church numbering eleven souls with some five foreign workers in residence. Out-stations have not been mentioned, though there are several, nor inquirers, of whom there are very many, not only at the stations named but all down the river. There are also native pastors or evangelists at all the stations. Does not this result of scarcely five years' work give good reason to thank God and take courage? All the more so, when the fact is mentioned that though the workers appear so numerous, the great majority of them have gone quite recently into the province and are still chiefly occupied in study. When they too are fairly at work may we not look for much further development?—*Rev. Geo. Hunter.*

STATISTICS OF THE ENGLISH BAPTIST
MISSION, SHANTUNG.

1891.

Our work in Chou-p'ing, Chi-nan and Ch'ing-chou extends over $13\frac{1}{2}$ (Hsien) counties.

We employ in this area 13 native evangelists.

There are in this area 170 substations.

There are connected with these stations 426 Sunday-school scholars and 53 Sunday-school teachers, 436 day-school scholars and 42 day-school teachers.

We have also four aided preachers; *i.e.*, those who are partly supported by the foreign mission, but besides these there are 44 local preachers who devote their spare time to evangelistic work free of cost.

We have baptized this year in connection with our Chou-p'ing mission 374, and there is a total membership of 524.

We have baptized this year in connection with our Ch'ing-chou mission

169, restored 1-170
Less emigrated 13
" by death 25
" exclusion 6-44. Nett increase for year, 126.

Total membership in connection with Ch'ing-chou mission, 1176. Total nett increase Shantung mission, 500. Total membership Shantung mission, 1700.

P. S.—Please note that the returns of the Sunday-school scholars are not complete. We have also a boarding-school for boys with twenty pupils. Book-shops in Chinan Fu report sales £98.1.3.

It will be observed that we have had a large addition during the past year to the membership of our native Church. This has been mainly in connection with our Chou-p'ing station, although in our own district here we have had also a very encouraging addition to the church roll, and we hope that in the present year we may have to record a still more marked advance.

A very hopeful feature of our work here is in the fact that the native Church entirely supports six pastors, who were duly ordained to office more than a year ago, and notwithstanding the recent trying times of straitness and famine the subscriptions for this purpose have

been maintained and increased.

We know that our brethren of the American Presbyterian Mission have even more substantial results to record of the past year's work, and in these tokens of God's goodness to us we and they rejoice together.—*Rev. R. C. Forsyth.*

Diary of Events in the Far East.

February, 1892.

—The Roman Catholic missionary claims against the Chinese government for the destruction of their property at Ichang last year, have been settled for Tls. 100,000.

6th.—Large and influential meeting of the residents of Hankow to consider what steps could be taken to secure the suppression of the villainous anti-foreign literature now so widely circulated amongst the natives of that locality. The testimony of the various speakers went to show how false, filthy and dangerous are the notorious Hunan publications. A resolution was put, and carried *nem con.*, that the attention of H. B. M.'s government be called to the matter, by means of a petition addressed to Lord Salisbury, and forwarded through C. T. Gardner, Esq., H. B. M.'s Consul.

7th.—Eight Chinese employed in the raising of the wreck of the S. S. *Marie* at Chefoo, frozen to death in a sudden storm. They were found lashed high in the rigging, their bodies completely cased with ice. One foreigner and six Chinese were rescued in a pitiable condition. A boat sent by the attending steamer, *Alvine Seyd*, to their rescue, was capsized: one of the Chinese crew was drowned, the others were saved through the persevering bravery of Mr. Hertzog, the officer in charge. After rescuing and resuscitating the boat's crew, he trudged into Chefoo, through the snow, to get a rescuing party to go out to the wreck.

—According to the Soochow correspondent of the *North-China Daily News*,

a stringent order has recently been sent to the *tipao* of each ward or precinct in that city, to the effect, that in future, missionaries must not be allowed to buy land privately. The matter must first be reported to the magistrate, and when his sanction has been obtained, the transfer may be effected.

11th.—A foreigner, named Sjöberg, who had been sentenced at the Mixed Court, Shanghai, to a week's punishment in the cangue, was finally sentenced to three weeks' imprisonment. His being tried at the Mixed Court was the result of all the foreign Consuls repudiating him as a national. The cangue sentence was modified on account of the indignation expressed by the foreign community.

13th.—Mr. Gower Robinson, while driving on the Bund, Yokohama, was shot by Lieut. Hetherington of the U. S. *Marion*. He died the following evening.

14th.—Persecution of Christians in the neighbourhood of Wenchow. At the usual service the Chinese Christians were brutally attacked, furniture smashed and hymn books and testaments burned.

15th.—The two leading men of the village led their adherents out again, and this time every Christian house was despoiled, the inmates driven out, and the doors sealed up. Those families who denied having anything to do with Christianity, were unmolested.

16th.—Mr. C. T. Gardner, H. B. M.'s Consul at Hankow, accepted to-day the indemnity for the outrage at Wusueh.

25th.—Large and influential meeting, in Shanghai, at the invitation of the

Shanghai General Chamber of Commerce to take such steps as might appear desirable in regard to the anti-foreign publications by the Chinese. The following resolution was carried, with only one dissentient :—

"That this general public meeting of Shanghai desires to express its full endorsement of the petitions sent to the Marquis of Salisbury and the President of the United States by the Hankow and Kiukiang communities on the subject of the recent anti-foreign riots in the Yangtze valley, and to support them in drawing the attention of the representatives of all the Treaty Powers at Peking and their respective Governments to the wide diffusion in Central China of virulent anti-foreign literature in the shape of placards, cartoons, pamphlets, and books, whereby

the good relations that would otherwise subsist between China and foreigners have been and are seriously endangered; and to the unwillingness displayed by the Chinese authorities to put down this manifest evil by stopping this diffusion and punishing its promoters, although the authors and disseminators of the objectionable publications are perfectly well known to them. This meeting therefore hereby requests the Chairman to send a copy of the record of the proceedings to-day to the *Doyen* of the diplomatic body at Peking, requesting him to communicate the same to his colleagues, and beg them to join with him in laying this protest before his and their governments, that steps may be promptly taken to mitigate the evil complained of, and avert the serious consequences that may be otherwise expected."

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, 10th December, by the Rev. H. C. Hodges, Rev. W. J. DRUMMOND, to EMMA FRANCIS LANE, both of American Presbyterian Mission.

At Soochow, on 16th December, by the Rev. J. W. Davis, D.D., Rev. J. C. GARRITT, to Miss N. M. McDANNALD, both of American Presbyterian Mission.

On 3rd February, at the British Consulate, Shanghai, in the morning; and in the evening, by Rev. V. C. Hart, D.D., assisted by Rev. G. Hartwell, B.A., DAVID W. STEVENSON, M.D., to AMELIA M. BROWN, both of the Canadian Methodist Mission.

BIRTH.

At Shanghai, 25th January, the wife of Rev. Wm. B. BURKE, of a son (William Blount Burke.)

DEATH.

At Shanghai, on February 8th, Miss EMILY TANNER, from Winchester, through injuries caused by a fall from the city wall at Wenchow.

ARRIVALS.

At Shanghai, February 5th, from London for the China Inland Mission, Misses ASPDEN, DARRINGTON, WHITAKER and K. H. MARCHBANK.

DEPARTURES.

From Shanghai, on February 17th, Mrs. S. R. HOODE and child, of Wesleyan Mission, Hankow.

From Shanghai, on February 20th, Mr. and Mrs. HUDSON BROOMHALL and child, also Miss MALIN, of the China Inland Mission.

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